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American Research Center in Egypt, Inc.

NEWSLETTER



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FALL 1975 – WINTER 1976

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1975 ANNUAL MEETING
ABSTRACTS OF PAPERS
NOVEMBER 14 AND 15

A COLOSSAL STATUE OF A QUEEN AT DENDERA

by Charles F. Aling, University of Minnesota

Three queens of Tuthmosis IV are known from the monuments: Iaret (or Wadjet?), Nefertari, and Mutemwia, the mother of the next king, Amenhotep III. Since the latter was the mother of the heir to the throne, and since her origins are obscure, the monuments ascribed to Mutemwia deserve fuller investigation than they have received.

One of the monuments ascribed to Queen Mutemwia is a colossal statue found in the seabkh at the south-east corner of the facade of the temple at Dendera, and published by Weigall in 1907 (ASAE 8,46). In its present broken condition, the statue is 2 m. 30 cm. high. The name occurs twice, enclosed in a cartouche both times, but due to the condition of the statue only the first element in the name, the Mut sign, remains. The queen represented was God's Wife, King's Great Wife, and Lady of the Two Lands. Weigall believed that the name could without much doubt be restored as Mutemwia. It should be noted, however, that the title King's Mother, which is the most common title of Mutemwia, appearing on all of her published monuments, is missing on the Dendera statue. The personage represented here was also God's Wife of Amon, a fact that has led C. E. Sander-Hansen to include Mutemwia in his list of holders of that title, while admitting that Mutemwia nowhere else claims the title.

On the basis of the absence of Mutemwia's most common title, King's Mother, and considering the lack of evidence that Mutemwia ever held the title God's Wife of Amon (not being a king's daughter, she was not eligible for this title in pre-Amarna Egypt), it seems best to conclude that the Dendera statue is not a statue of the mother of Amenhotep III, but is a monument of some later queen whose name began with Mut. If this is the case, Mutemwia should be removed from the list of the God's Wives of Amon.

DID HERODOTUS EVER GO TO EGYPT?

by O. Kimball Armayor

I. Introduction

- A. All of us rely on Herodotus' authority to one degree or another.
- B. Herodotus may have been the Father of History but what kind of father was he? His authority rests on our assessment of his own experience. Where does he claim that he went? What control have we?

C. Once there were doubts widespread on the face value of Herodotus' travels in Egypt. Only some were unjustified yet all were shelved in reaction to the shallow scepticism of one man, A.H. Sayce.

D. Doubts remain, in Oxford and Germany. Here are two of my own.

II. Herodotus repeatedly claims experience of upper and lower Egypt from the Delta to the first cataract. But perhaps we should re-examine some of the most fundamental of these claims and their implications.

A. Did Herodotus ever really know what the Egyptians looked like (ii.104)?

B. Could Herodotus ever really have been admitted to extensive converse with the learned Egyptian priests of Memphis, Thebes, Heliopolis, and Sais as he claims to have been (e.g. ii.2f., 28)?

III. Conclusions

A. Herodotus may have gone to Egypt, but not to judge from the evidence.

B. Like every good storyteller, Herodotus claims to have seen and done that which he did not.

C. But if we cannot take Herodotus' experience at face value, we can only remain agnostic on the extent of it: and on such of Herodotus' historical authority as attaches to it.

D. Herodotus' evidence and authority on Egypt need re-thinking. Herodotus was not a simple traveller, looking for himself and recording what he saw and heard. Ionian tradition rather than Herodotus' own experience was decisive in shaping his story.

E. Some of that Ionian tradition Herodotus could not and did not understand. We must recognize the implications in assessing the relation between Herodotus and his predecessors, especially Hecataeus, and their value to Egyptology.

TWO UNPUBLISHED PORTRAITS OF KING AKHENATEN

by Andreina Leanza Becker-Colonna, Emeritus, San Francisco State University

The topic of this paper concerns two El-Amarna portraits, probably of King Akhenaten, which were recently exhibited at San Francisco State University and at Brigham Young University in Utah.

They belong to two private collectors and as at the time of my assembling the catalogue of the exhibit I had not yet had the chance to study them thoroughly their criticism and description do not appear in my publication.

As I know that your yearly meetings (in which I had in the past the pleasure of participating) have the aim of keeping informed the Egyptologists and the amateurs of ancient Egyptian culture about any new item or development concerning it I would like to bring to your attention the existence of these two interesting portraits belonging to such a difficult and debated period of ancient Egyptian art.

FLOWER AND FETISH: TWO IDENTIFICATIONS

by Robert S. Bianchi, The Metropolitan Museum of Art

The floral attribute held by Hor-Wedja (N.Y., MMA 06.1232.27, unpublished; I thank Dr. Karl-T. Zauzich for his help in reading the Demotic inscription on the back pillar) resembles that held by a figure in the Tomb of Amen-Mose at Thebes (No. 89). The same object is held by two figures in representations from the Tomb of Djuhty-Hotep at el-Bersheh (Newberry, el-B., I, pls. XIII and XX) and appears several times in the relief representations at Medinet Habu (Nelson, M.H., I [OIP VIII], pls. 17, 22, 24, etc.). Although this attribute is not mentioned in any of the associated inscriptions, its meaning is clear. It is, as the Davies implied (JEA 23, pp. 13f), an attribute of a high military official, a commander of archers. The statuette of Hor-Wedja is datable to the first century B.C., when motifs from the pharaonic period were still being used.

The pendant worn by Pa-Montu-Pa-Lyn on his statue in Paris (Louvre E.20361, ESLP, pp. 16 and 179; I thank Professor B. V. Bothmer for allowing me to study the photographs of this object in the CLES files) resembles the hr-sign [8] popular as an amulet during the First Intermediate Period. But this resemblance is superficial since the necklace itself combines with the pendant to evoke the b3t-fetish [8?]. This same sign appears as an ideogram in the inscription on the back slab of this statue for the word sššt, 'sistrum.' Pa-Montu-Pa-Lyn played the golden sistrum in rituals associated with the Buchis Bull at Armant, and his necklace and pendant are the cleverly conceived insignia of his office. It is interesting to see the b3t-fetish in its original form, uncontaminated by the Hathor emblem, used as the writing for 'sistrum' as late as the first century B.C., the date of this statue.

AHANAKHT AND BERSHEH IN THE FIRST INTERMEDIATE PERIOD

by Edward Brovanski, Museum of Fine Arts, Boston

Photographs taken by the Museum of Fine Arts Expedition to Bersheh during its brief sojourn at the site between March and

May of 1915 show that P. Newberry and F. Ll. Griffith made serious errors in their publication of the tomb of Ahanakht (Tomb 5) in El-Bersheh II. Not only did they exclude scenes of interest then visible from their plates but, in a number of instances, published the bottom half of one wall together with the top of a completely different wall. Directed by Dr. Reisner, the Expedition completed the clearance of the tomb of Ahanakht and found a number of other fragmentary scenes.

Ahanakht was a contemporary of Ankhtify at Mo'alla. This is indicated by a nearly literal parallelism in the phraseology of their texts, and by palaeographic parallels at Mo'alla, Bersheh, and other sites.

Schenkel in his Fruhmittelagyptische Studien suggests that the troubles mentioned in the grafitti of Nehri I at Hatnub reflect the difficulties attendant upon the reign of Amenemhat I. Hatnub grafitti 31, though badly damaged, was written by Senbi's son Kahotep and suggests that he served both Ahanakht and Nehri, and that Nehri may have succeeded Ahanakht directly. A number of iconographical features support the suggestion.

RECENT RESEARCH INTO THE OTTOMAN PERIOD OF EGYPTIAN HISTORY

by Daniel N. Crecelius, California State College

Historians have sometimes written, or implied, that mamluk history in 1517 or that the modern history of Egypt began with the invasion of Napoleon in 1798. The intervening period of approximately three centuries has remained a neglected and unknown period, a virtual dark age.

Now, however, a growing number of Egyptian and foreign scholars are making serious efforts to research this rich and crucial period of Egyptian history. These studies require some familiarity with Turkish technical terms and language, a knowledge of specialized scripts, such as the qirmah, in which the fiscal records of the Ottoman government were kept, and an ability to decipher the difficult scribal hands in which most of the Ottoman documents and registers were recorded.

The broad outlines of Egyptian history during the Ottoman imperium are now laid out in such studies as Andre Raymond's Artisans et Commerçants au Caire and 'Abd al-Rahim's al-Rif al-Misri fi al-Qarn al-Thāmin 'Ashr, but the total picture is still not in focus. Other studies based on the invaluable Ottoman archival collections of Cairo are now in the process of completion and/or

publication. These generally concentrate upon Ottoman administration and institutions in Egypt and have as their central theme the disintegration of Ottoman government and Egyptian socio-economic institutions in Egypt in the seventeenth and eighteenth centuries.

Future research into the Ottoman period of Egyptian history will hopefully emphasize the continuities between periods by concentrating upon those economic, social or administration aspects of Egyptian life that were only casually affected by changes in dynasties.

THE BERLIN GODDESS: A NEW DESIGNATION FOR A LOST FRAGMENT

by Earl L. Ertman, University of Akron

Until its destruction during World War II, the upper torso of a woman (Inv. no. 14475) was displayed in the Berlin Museum. It was thought to represent a queen of the Middle Kingdom but certain features of this statuette as the large rectangular cavity cut into the apex of her head are unknown in any representations of queens and have not been explained. This fragmentary figure will be analyzed and compared to representations of deities from the Old and Middle Kingdoms. Similarities to these deities support the contention that this statuette represents a goddess, probably Hathor or a nome figure. The stylistic dating of this sculpture to late Dynasty XII is based upon similar facial traits common also to representations on the kings of this period, especially to several statues of King Amenemhat III.

THE BESEL EL ARAK KNIFE HANDLE

by Hans Goedicke, Johns Hopkins University

No abstract received.

EGYPTIAN MOTIFS IN ARCHAIC GREEK ART

by Eleanor Guralnick, University of Chicago

The extraordinary number, quality and diversity of the Egyptian finds made during the past quarter century at the Heraeum on Samos suggest that it is now time to re-evaluate the contribution of the Egyptians to early Greek art. The sheer number of imports and their wide distribution throughout the Greek world argue for direct contacts between Greece and Egypt during the seventh and the sixth centuries, B.C., and for some appreciation by the Greeks for the quality and for the distinctiveness of style of objects of Egyptian manufacture. The finds suggest a more widespread contact than the anecdotes from ancient writers would lead us to expect.

It has been long accepted that Greeks at Naucratis made faience copies of Egyptian scarabs and statuettes for the souvenir trade. It is less well known that Greeks on Samos, Rhodes and Melos made both faience and terra cotta copies and adaptations of Egyptian statuette and small vase types. It has recently been demonstrated through computer studies of proportions that some Greek statues of the KOUROS type are proportioned in accordance with variations of the Egyptian Second Canon. Certain standard poses from monumental sculpture, the male standing figure and certain specific arrangements of the hands of seated figures are reflective of Egyptian models, of course without reference to whatever significance these poses may have had for their originators. The cavetto cornice was invented by the Egyptians in order to decorate the roofline of their buildings. They adapted it for use as a decorative motif for altars, steles and for jewelry and small bronzes. Early in the sixth century, B.C. this same motif was adopted by the Greeks as a decorative element for their own temples, altars and steles and as a decorative element for painted vases. Several motifs known from Egyptian papyri appear on Greek painted pottery in a purely decorative function about 650 B.C., or about the same time the cavetto cornice design of alternating tongues of color appears on pottery from Rhodes. For the first time the EYE is used decoratively on Rhodian pot handles, reminiscent of the Egyptian Uadjet eye, but without its significance. Sirens and harpies become a common decorative motif in bands about vases in formats which can be compared to Egyptian representations of the Ba or the Ka. The bearded snake is depicted in archaic Greek art for the first time about 625 B.C. Egyptian stone alabastra were imported into Greece. This form was then copied in clay vases which during the sixth century, B.C. were often decorated with figures of Negros and palm trees, reflecting, perhaps, a knowledge of the source of the shape.

For each of the Egyptian motifs in archaic Greek art precise parallels can be shown of Egyptian originals and Greek variations on the same theme. These themes are among that eclectic group of decorations which for the seventh century, B.C., we call the "Orientalizing Style," which combines motifs of the indigenous Greek heritage, along with motifs borrowed from the Near East and from Egypt, blended together into an original and truly Greek creation.

PROSTHETIC DENTISTRY IN ANCIENT EGYPT: FACT OR FICTION

by James E. Harris, University of Michigan

There has been considerable controversy over whether or not the profession of dentistry as defined by modern society existed in the Dynastic Periods of Egypt. A recent find, examined in relation to previous discoveries, affirms the contention that a surprisingly high level of dental technology existed in Ancient Egypt. Not only was the Egyptian dentist familiar with certain surgical procedures and oral medicine, he also practiced restorative dentistry. The evidence supporting this contention will be demonstrated.

A SYNOPSIS OF SAHIDIC COPTIC (N-) ... AN NEGATION PATTERNS: A MORPHO-SYNTACTIC DESCRIPTION OF SENTENCES AND ADJUNCTS

by Joseph N. Kickasola, Ashland Theological Seminary

In my dissertation the Sahidic (N-) ... AN negation patterns are fully described for the first time. The study, displaying in detail the distribution, position and function of (N-) ... AN, shows that (N-) is omissible, and that AN is not. In both Sentence Negation and Adjunct (Word) Negation AN is an indispensable element (except for pleonastic AN, as after *eimēti*, *ouparatouto*, and *hibol*). The AN-occurrences are classified according to their Syntactic Units and positional potentials: (1) the Verbal Syntactic Unit, which enjoys both post-Verbal and pre-Verbal AN-positions, the latter (as is known) being reserved for the Second Tenses; (2) the AdjPred-S Syntactic Unit (i.e. the Adjectival Predicate bound to the Subject), having only the post-AdjPred-S AN-position; (3) the Copula Syntactic Unit (i.e. Nominal Sentences), which attests only the pre-Copula AN-position; and lastly, (4) the Headword Syntactic Unit, which enjoys both post-Headword, and pre-Headword AN-positions, the latter being unnoticed until now, and each of the three examples found in this study have a favorable prosodic situation alluring AN from the Headword Syntactic Unit into a pre-Headword position. So AN is an independent negative signal, post-positional with regard to (N-), but not a "Postnegation," not necessarily negating the Constituent or even the Unit to which it is posterior.

The juncture of AN within its Unit Constituents, revealed in the varying word order of AN with regard to its fellow constituent parts of speech, is fully listed with the clear grammatical and lexical trends which emerge, but will only be sampled here in the area of negation and economy of prepositions. But prosodically AN is always an enclitic, passively conditioned by its fellow constituents to find its position, as it were, among their varying magnetic fields.

PAINTINGS FROM THE SO-CALLED TOMB OF NEBAMUN IN THE BRITISH MUSEUM

by Arielle P. Kozloff, The Cleveland Museum of Art

Early in the nineteenth century a number of fragments from painted Theban tombs were shipped to the British Museum. Among these were fragments ascribed by Sir Alan Gardiner as coming from an unlocated Tomb of Nebamun and assigned by Porter-Moss to Theban Tomb No. 146. It is these paintings which form the subject of this paper.

The first problem to be undertaken is a re-thinking of the name of the owner of the tomb. Only one of the so-called Nebamun fragments contains any part of the tomb owner's name--and that is only fragmentary. I wish to show that there is room to question the present reading of the name and that there is at least one other likely possibility. Furthermore, a comparison with a watercolor reproduction of a scene in the Tomb of Nebamun No. 146 published by Northampton, Spiegelberg, and Newberry indicates a stylistic disparity between this tomb and the British Museum fragments.

The second part of the paper is devoted to aesthetic problems concerning the fragments. I wish to discuss the artists who created the British Museum fragments and evidence of their work in other painted scenes.

Also I would like to attempt a partial reconstruction of the tomb including the reunion of a fragment in a French museum with the British Museum group.

PROGRESS REPORT ON THE BERKELEY LATE EGYPTIAN DICTIONARY

by Leonard H. Lesko, University of California, Berkeley

Our Glossary of the Late Ramesside Letters demonstrates how computers can be used both for concordances and for printing Egyptian hieroglyphs. I shall briefly describe what went into its production and I shall also explain what steps are being taken to improve details and simplify the whole process even further for the forthcoming dictionary.

CODIFIED LAW IN ANCIENT EGYPT

by David Lorton, Johns Hopkins University

Lurje has suggested that the formulations of royal decrees ought to reflect those of Egypt's law codes. This point is here explored in detail. It emerges that the formulations of stipulations in the royal decrees of the Old through the New Kingdoms, while subject to slight grammatical modifications resulting from changes in the historical development of the language, adhere to a single basic pattern which is conceptually, but not grammatically, a conditional sentence. In the Old Kingdom, the stipulations of private legal documents are patterned after those of royal decrees. In the New Kingdom, however, they employ genuine conditional sentences. Judicial oaths of the New Kingdom also employ conditional sentences. It is to be expected that these last two categories are affected by the vernacular, and the constructions which they employ supply early instances of most of the constructions (except the Second Tenses) which appear in the Demotic Law Code of Hermopolis.

Observations are also offered on the term hp, the plural hpw as used in reference to codified law, and on the form which the evidence suggests that codified law took in ancient Egypt.

AN INSCRIPTION IN THE MONASTERY OF ST. CATHERINE IN SINAI

by Philip Mayerson, New York University

Professor I. Ševčenko's recent re-editing of an inscription in the South Chapel of the Monastery of St. Catherine has raised a number of questions regarding the resolution of an abbreviation in the inscription, the meaning of the inscription, and the character of the martyr tradition in Sinai. Ševčenko reads "four times ten" for the abbreviated numeral and calls the inscription "an epigraphic pendant to literary fabrications" of the sixth century. His "four times ten" becomes "Forty Martyrs," a number of martyrs drawn from Ammonius's narrative, The Forty Martyrs of the Sinai Desert, or from some other unknown fabrication. Ševčenko believes that these forty had no association with the Forty Martyrs of Sebaste in Armenia. We hold that the reading cannot be "four times ten," that there was a tradition in Sinai distinctly associated with the Forty Martyrs of Sebaste, and that the inscription had no concern whatever with forty martyrs. The common reading for the abbreviated numeral is "fourteen" and the number "fourteen" is related to the one incident of violence that etched itself deeply into the memory of the monastic community on Sinai: a Bedouin raid that took place on January 14 and resulted in the massacre of a number of monks and solitaries. The date of January 14 is supported in the two narratives that have a Sinaitic provenance and is commonly mentioned

in the menologies and synaxaria of a later period. In brief, January 14 was red-letter day in the ecclesiastical history of the region and the monastery, and that by a kind of synecdoche one had only to cite the number to communicate -- as we do when we speak of celebrating the Fourth -- its meaning.

THE PRIVATELY-OWNED EGYPTIAN ANTIQUITIES OF TORONTO:
A PROGRESS REPORT

by Edmund S. Meltzer, University of Toronto

Since the beginning of 1975, the Society for the Study of Egyptian Antiquities has been searching out and recording the private collections of the Toronto area for eventual publication. This project has been bringing to light material of epigraphic as well as art-historical significance. The most interesting pieces will be discussed with slides.

EXCAVATIONS AT TAPOSIRIS MAGNA

by Edward L. Ochsenschlager, Brooklyn College of the City
University of New York

Under the auspices of the American Research Center in Egypt, the Taposiris Magna Expedition of the Archaeological Research Institute of Brooklyn College, with the support of the Brooklyn Museum, began its first campaign at the site of Abu Sir in the summer of 1975. Funding for the expedition was provided by a grant from the Smithsonian Institution.

Abu Sir, ancient Taposiris Magna, is situated ca. 45 kilometers west of Alexandria and ca. 1/2 kilometer from the Mediterranean Sea in the province of Matrouh.

Localities excavated included an Early Christian Basilica of the fourth century A.D., an interesting platform-building of the earlier Roman period, and a building complex probably of the second century B.C.
(Paper read by Peter F. Dorman, student at the Oriental Institute,
University of Chicago.)

CAIRO STELA #34187

by Otto J. Schaden, University of Minnesota

This small stela is one of the few monuments from the reign of King Ay (Dynasty XVIII) which is dated (Yr 3) and contains several interesting elements: mention of a woman Mutnedjmet (very likely not the later queen of Horemheb), reference to a field of the Hittites, and also some estates of earlier rulers of the XVIIIth Dynasty located in the Giza area. Recent excavations by Prof. Goedicke (Johns Hopkins University Excavations at Giza) have unearthed some remains which may have a bearing on the areas cited on this stela.

THE DIVINE CONCEPTION OF HATSHEPSUT

by John D. Schmidt, Columbia University

No abstract received.

THE ROYAL BUTLER (wdpw nswt) RAMESSESEMPERRE

by Alan R. Schulman, Queens College, CUNY

Royal Butlers named Ramessesesemperre seemed to be attested both in the XIXth and XXth Dynasties. Yet both the name Ramessesesemperre and the title "royal butler," while known, are not especially frequently attested, and this fact, coupled with the facts that the majority of the monuments depicting royal butlers named Ramessesesemperre may on stylistic grounds be datable to the XXth rather than the XIXth Dynasty, while the majority of the other attestations of either the name, or the title in the New Kingdom, likewise date to the XXth Dynasty, suggests that in most cases monuments attesting to a royal butler named Ramessesesemperre belong to one and the same man.

It is likewise possible that the same Ramessesesemperre is meant in those occurrences of the name in Papyrus Wilbour, where he lacks the title "royal butler" but bears instead that of "leader of foreign soldiers" ('3 n thrw). A new monument of a royal butler Ramessesesemperre, previously published, but completely unrecognized, which may substantiate this last suggestion will be discussed.

AMOR DEI

by William Kelly Simpson, Museum of Fine Arts, Boston
Yale University

Amor dei, the love of God, has three possible meanings: the love of God for man, the love of man for God, and the reciprocal love of God and man. The three concepts are well known and inter-related in the Judaeo-Christian tradition, including Islam. In Egypt the same is not the case. The concept nominalized as *mrwt ntr is not attested to my knowledge, but there is no inherent reason for its absence. Egyptian texts present abundant evidence for God's love for man, using the term mri, but extremely rare instances of the opposite: man's love for God. The relationship from man to God is usually expressed by the term dw, generally translated as "to worship," with dw, the verb, man the subject, and God (or a god) the object. Examples of God's love for the king

or a private person are common: labels such as King N mry 'Imn, "King N beloved of Amun," Mr-sw-R, the personal name meaning Re-loves-him, ntr mrr rmt, "a god who loves people," etc. The passus ml mrr tn Wp-w wt is accordingly better translated as, "as Wepwawet loves you" rather than as, "as you love Wepwawet." As Horning has pointed out, love usually directed from a superior to an inferior.

In statuary and relief the embrace offers an informative parallel. The deity is usually shown embracing the king, while the latter stands passively, usually holding ceremonial implements in his hands. In the Amarna period the hands extended from the disk offering ankh signs to the royal family sometimes even clasp their bodies or crowns. The king is thus characterized as the recipient of favor.

A special case is that of the royal or private couple in statuary. In most cases the wife clasps the husband, and this would seem to be an exception to the rule of the superior being clasping the inferior. The solution to this situation is clearly in the identification of the husband as the recipient of the action much as the king is the recipient of God's love. The pair statue expresses as part of its meaning the husband's receiving of his wife's love, much as the standing or sitting owner in the mastaba reliefs receives the cattle, poultry, and other products of his estate. Thus he who pays (the king in temple relief, the official in mastaba relief) for the monument is the one who receives. In the rarer cases of the wife clasping the husband, it is likely that the pair belongs to the wife's tomb chapel.

NEW LIGHT ON THE EUPHRATES CAMPAIGN OF THUTMOSE III

by Anthony Spalinger, University of California, Berkeley

An unpublished fragment of an historical inscription dating from the middle of the Eighteenth Dynasty, now in the University Museum of the University of Pennsylvania, throws some additional light on the wars of Thutmose III in Naharain. This fragmentary stela, acquired by Ranke in 1939 from the art dealer Khayat, mentions a military campaign of an Egyptian king (unnamed) to the Euphrates (phr wr) and the setting up of a stela of victory there. From the well-known passages in the Armant and Gebel Barkal Stelae not to mention the "Annals" it can be easily deduced that the narrative refers to Thutmose III's wars in Syria during his thirty-third year. An additional passage refers to the "bringing back of a stela" from the "ends of the earth" (ph t3) while the king was in Naharain. This tantalizing passage might refer to Thutmose I's victory stela which was set up previously.

An attempt will be made to integrate the many references of such "stelae of victory" (nhtw) which were boundary markers as well as visible signs of the farthest penetration of Egyptian arms in foreign lands; parallels from the Assyrian Empire will also be made.

SHARUGEN -- CITY I AT TELL EL-AJJUL

by James Weinstein, University of Pennsylvania

A. Kempinski has recently published an article in Israel Exploration Journal 24 (1974), pp. 145-152, in which he argues that Tell el-Ajjul, not Tell el-Far'ah (S) should be identified with the Hyksos city of Sharuhén and that City II at Tell el-Ajjul was the one which fell to King Ahmose at the beginning of the XVIII Dynasty. While the identification of Tell el-Ajjul with Sharuhén does fit the archaeological and historical evidence much better than Tell el-Far'ah (S), it should be City I which fell to Ahmose, while City II probably came to an end in the sixteenth century, possibly as the result of a campaign by Amen-hotep I or Thutmose I.

SOME REMARKS ON THE CEREMONY OF DRIVING IN THE CALVES (Hwt Bhsu)

by Janice Yellin, Brandeis University

Representations of the ceremony of "Driving in the Calves" (Hwt Bhsu) in which the King is shown conducting four calves into the presence of a god (usually the ithyphallic Min or Amun) are to be found as early as the Vth Dynasty (Mortuary Temple of King Sahure) and as late as the temples of the Ptolemaic Period. Its meaning was first elucidated by Blackman and Fairman in "The Significance of the ceremony Hwt Bhsu in the Temple of Horus at Edfu" which appeared in the Journal of Egyptian Archaeology, 35 and 36. Through translations of commentaries which appeared in conjunction with representations of the Hwt Bhsu at Edfu and other Ptolemaic Temples, the authors were able to clarify its significance by demonstrating its origin as an agricultural rite.

Judging from a small group of these Ptolemaic texts, the ceremony underwent a process of "Osirianization" at some unknown point in time. Blackman and Fairman discuss this phenomenon only briefly. The Osirian aspect of the ceremony Hwt Bhsu deserves far more attention and thoughtful study, as several occurrences not noted in the Blackman and Fairman article and offered here, will demonstrate.

DIRA ABU EL-NAGA: THE PALEOPATHOLOGY OF THE HUMAN REMAINS

by Michael R. Zimmerman, University of Pennsylvania

The results of the examination of the mummies of thirty individuals, twenty-five adults and five children, fragmented into 7,500 pieces, are presented. These were removed from the tomb of Nebwenenet, high priest of Ramses II, by a University of Pennsylvania Museum expedition, under the direction of L. Bell and funded by the Smithsonian Institution.

Examination of the deformed spine of a two-year-old child revealed tuberculosis, and death of this infant was due to pulmonary hemorrhage. Tuberculous lesions have been described in other Egyptian mummies, but this is the first actual demonstration of the causative organism. The social implications of the disease in this age group are discussed.

Only one tumor was found, in accordance with the general rarity of tumors in ancient specimens, and in contrast to the finding of other conditions which are common today. The effects of different techniques of mummification on the preservation of the tissues is also discussed. The introduction of the use of bitumen as a preservative in the New Kingdom seems to have been a failure.

THE AMARNA PERIOD OF EIGHTEENTH DYNASTY EGYPT
A BIBLIOGRAPHY: 1965-1974

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The profession of Egyptology is saddled with problems in the bibliographic control of its literature. Access to information in this field is scattered and cannot always be readily coordinated due to both over- and under-specificity in many bibliographies, lists of works cited, and in subject access through subject headings in indexes, abstracts, and card catalogs. It is hoped that this bibliography will provide more direct access to the current literature concerned with the Amarna Period.

For the purpose of this bibliography, the Amarna Period is defined as the reigns of Akhenaten and Smenkhkare. There is also, as the title of this bibliography indicates, a limitation with regard to dates of publication of materials included. The reason for the beginning of coverage in 1965 is in part arbitrary to establish a ten-year span, but also due to the existence of a comprehensive bibliography prepared by Cyril Aldred and included in his fascicle for the newly revised volume II part 2 of the Cambridge Ancient History, "Egypt; The Amarna Period and the End of the Eighteenth Dynasty." It is current as of 1968 and organized under nine subject headings co-ordinated with the text. A more recent bibliography appeared in 1973 in Mr. Aldred's book Akhenaten and Nefertiti, but lacking in subject arrangement.

The materials included in this bibliography have been classified into seven major subject divisions which are derived in part from similar divisions used by Cyril Aldred in his bibliographies. The divisions are: (A) Akhenaten, Smenkhkare, and the Amarna Revolution; (B) Religion; (C) The Role of Nefertiti; (D) Pathological Studies and the Occupant of Valley Tomb No. 55; (E) Art; (F) Excavations and the Akhenaten Temple Project; and (G) The Amarna Letters. Some titles appear in several divisions.

The seven major divisions are designated by capital letters, and each entry within is numbered consecutively, with capital letter prefix, without regard to subdivision. Citations are identified in the indexes by this code, rather than by pagination. Each major subject division is subdivided according to media form in the following order: Books, Theses, Journal Articles, Magazine Articles, Fascicles, and Films.

The entries are arranged alphabetically by author's surname, or, if no author, editor, compiler, or other author source is indicated, by the first word of the title that is not an article of speech. When an entry was not seen by the bibliographer, the code (AEB) follows the annotation. These letters are the abbreviation for the Annual Egyptological Bibliography; all such

entries were derived from the annotations in that source as a surrogate for personal assessment.

An author index is provided. Arrangement is alphabetical by surname; the entry is followed by the letter-number code which refers the user to its location in the bibliography where a full citation is provided. Where an author appears more than once, each reference is cited. When two or more titles by an author are included, each title, often abbreviated, is specified in parentheses followed by the appropriate reference code. When an entry has more than one author, each is listed separately by surname.

The title index is arranged alphabetically according to the first word of the title that is not an article of speech, a common preposition, or a contraction thereof in German. When an entry appears in more than one subject division, each reference is cited. The reference code following the title refers the user to the full citation in the subject bibliography. Book and film titles are underlined; other articles are placed within double quotation marks.

I would especially like to thank Diane Guzman of the Wilbour Library of Egyptology for her co-operation in the preparation of this bibliography.

Bibliography

A. Akhenaten, Smenkhkare, and the Amarna Revolution

Books

- A1. Aldred, Cyril. Akhenaten, Pharaoh of Egypt: A New Study. London: Thames and Hudson, 1968.

A richly illustrated and comprehensive study of the Amarna Period with a select bibliography.

- A2. Bille-de Mot, Eléonore. The Age of Akhenaten. Translated by Jack Lindsay. New York: McGraw-Hill, 1966.

A general study which stresses Asiatic influence in the Amarna Revolution. 24 color plates.

- A3. Collier, J. King Sun. In Search of Akhenaten. London: Ward Lock Ltd, 1970.

A popular discussion of the period, including family relations, the controversy of Tomb 55, and the coregencies. The same book appeared under the title The Heretic Pharaoh in New York in 1972.

- A4. Giles, F. J. Ikhnaton. Legend and History. London: Hutchinson, 1970.

Presents a very different view of the period, questioning many of the currently held theories.

- A5. Krause-Zimmer, H. Echnaton. König im Frühlicht der Zeitenwende. Dornach: Keller, 1972.

- A6. Matthieu, Militza E. Vo vremena Nefertiti. Leningrad-Moskva: Izdatelstvo "Nskusstvo," 1965.

[Nefertiti's Times] A general view of the Amarna Period from Nefertiti through Tutankhamen. (AEB)

- A7. Redford, Donald B. History and Chronology of the Eighteenth Dynasty of Egypt. Seven Studies. Toronto: University of Toronto Press, 1967.

Chapters 5 and 6 deal with the coregency of Amenhotep III and Akhenaten, and that of Akhenaten and Smenkhkare respectively. Concentration on chronology.

Theses

- A8. Leonard, Paul A. "The Cultural Environment of the Amarna Age of the First Egyptian Empire." Ph.D. dissertation, Florida State University, 1966.

Abstracted in Dissertation Abstracts 27, no. 8 (1967):2470-A. Available in microfilm and xerography from University Microfilms.

Journal Articles

- A9. Badaway, A. M. "Aberrations about Akhenaten," ZÄS 99 (1973):65-72.

A general discussion of the major problems of the Amarna Period which discounts the more extreme theories while attempting to present the more solid facts in the context of artistic and religious precedents.

- A10. Harris, J. R. "Nefernefruaten," Göttinger Miszellen 4 (1973):15-17.

Presents a new theory that Nefertiti and Smenkhkare were one and the same with virtually equal status with Akhenaten. About Year 13 Nefernefruaten-Nefertiti disappears and Nefernefruaten/Smenkhkare appears as coregent.

- A11. _____. "Nefertiti Rediviva," Acta Orientalia 35 (1973):5-13.
- An expansion of the original Harris article attempting to justify the theory that Nefertiti became coregent as Smenkhkare through an interpretation of various inscriptions from the period.
- A12. _____. "Nefernefruatén Regnans," Acta Orientalia 36 (1974):11-21.
- An expansion of the original Harris article presenting the theory that Nefertiti changed her name to Smenkhkare while still using Nefernefruatén and became coregent with Akhenaten.
- A13. Helck, Wolfgang. "Amarna-Probleme," CdE 44 (1969): 200-213.
- Presents a re-examination of several key questions of the Amarna Period: 1) Nefertiti's death, 2) the coregency of Akhenaten and Smenkhkare, 3) the daughters of Meritaten and Ankhesenpaaten, and 4) the second burial of Smenkhkare.
- A14. Kitchen, K. A. "On the Chronology and History of the New Kingdom," CdE 40 (1965):310-322.
- Comments on chapter X from E. Hornung's Untersuchungen zur Chronologie und Geschichte des Neuen Reiches which deals with the Amarna Period.
- A15. _____. "Further Notes on New Kingdom Chronology and History," CdE 43 (1968):313-324.
- Analysis and comments on chapters 5 and 6 of D. B. Redford's History and Chronology of the Eighteenth Dynasty of Egypt (A7) which cover the Amarna Period.
- A16. Munro, Peter. "Die Namen Semenech-ka-Re's. Ein Beitrag zur Liquidierung der Amarna-Zeit," ZAS 95 (1969): 109-116.
- A detailed analysis of the name "Smenkhkare."
- A17. Samson, Julia. "Royal Inscriptions from Amarna," CdE 48 (1973):243-250.
- An illustrated analysis of royal inscriptions from the period in the Petrie Collection in view of the findings in the J. R. Harris articles on Nefertiti's coregency and possible succession to Akhenaten.

- A18. Vandier, Jacques. "Toutânkhamon, sa famille, son règne," Journal des savants 1967:65-91.

Pages 67-71 contain a discussion of the family relations of Amenhotep III, Akhenaten, Tutankhamen, and Ay, beginning with the question of a coregency between the first two kings. (AEB)

Fascicles

- A19. Aldred, Cyril. "Egypt; The Amarna Period and the End of the Eighteenth Dynasty," Cambridge Ancient History, rev. ed., fasc. 71. Cambridge: Cambridge University Press, 1971.

Contains the most comprehensive bibliography available on the Amarna Period; current as of 1969 and divided by subject for ease of use.

B. Religion

Books

- B1. Aldred, Cyril. Akhenaten, Pharaoh of Egypt; A New Study. London: Thames and Hudson, 1968.
- Chapter 10 treats the Amarna heresy of Akhenaten.
- B2. Pirenne, Jacques. La Religion et la morale dans l'Égypte antique. Paris: Editions Albin Michel, 1965.
- Part III contains commentary on the monotheistic religion of Akhenaten and the reaction following it. (AEB)
- B3. Rosenvasser, A. La Religión de El Amarna. 2a edición, revisada. (Colección Estudios 6). Buenos Aires: Universidad de Buenos Aires, Instituto de Historia Antigua Oriental, 1973.

Journal Articles

- B4. Assmann, Jan. "Die 'Häresie' des Echnaton. Aspekte der Amarna-Religion," Saeculum 23 (1972):109-126.
- B5. _____. "Palast oder Tempel? Überlegungen zur Architektur und Topographie von Amarna," JNES 31 (1972): 143-155.
- The last part of the article contains reference to a trinity theory for the Amarna heresy: The Aten, Akhenaten, and Nefertiti.
- B6. Barguet, Paul. "Le Pharaon Aménophis IV Akhéaton et

l'exaltation du pouvoir royal," Cahiers d'histoire 13 (1968):27-30.

A discussion of the "consubstantiation" between the Aten and Pharaoh, and the resistance of the Amun priesthood. (AEB)

- B7. Bennett, John. "Notes on the 'aten'," JEA 51 (1965): 207-209.

Etymology of the word used to designate the solar disk, Akhenaten's deity.

- B8. Fecht, Gerhard. "Zur Frühform der Amarna-Theologie. Neubearbeitung der Stele der Architekten Suti und Hor," ZAS 94 (1967):25-50.

The author translates and comments the Hymn of Suty and Hor from the Amarna Period. (AEB)

- B9. Stewart, H. M. "Traditional Egyptian Sun Hymns of the New Kingdom," Bull. Instit. Arch., London 6 (1967):29-74.

Includes references to Amarna Period hymns.

- B10. Tawfik, Sayed. "Aton Studies," MDAIK 29 (1973):77-86.

An analysis of the word "aten" before and during the reign of Akhenaten.

Fascicles

- B11. Aldred, Cyril. "Egypt; The Amarna Period and the End of the Eighteenth Dynasty," Cambridge Ancient History, rev. ed., fasc. 71. Cambridge: Cambridge University Press, 1971.

Parts II and VIII deal with the Amarna religious heresy and its implications and aftermath.

C. The Role of Nefertiti

Books

- C1. Kaiser, Werner. Nofretete. Stuttgart: Reclam, 1967.
- C2. Matthieu, Militza E. Vo vremena Nefertiti. Leningrad-Moskva: Izdatelstvo "Nskusstvo," 1965.

[Nefertiti's Times] (AEB)

Journal Articles

- C3. Harris, J. R. "Nefernefruaten," Göttinger Miszellen 4 (1973):15-17.

Presents a new theory that Nefertiti and Smenkhkare were one and the same with virtually equal status with Akhenaten. About Year 13 Nefernefruaten-Nefertiti disappears and Nefernefruaten/Smenkhkare appears as coregent.

- C4. ———. "Nefertiti Rediviva," Acta Orientalia 35 (1973):5-13.

An expansion of the original Harris article attempting to justify the theory that Nefertiti became coregent as Smenkhkare through an interpretation of various inscriptions from the period.

- C5. ———. "Nefernefruaten Regnans," Acta Orientalia 36 (1974):11-21.

An expansion of the original Harris article presenting the theory that Nefertiti changed her name to Smenkhkare while still using Nefernefruaten and became coregent with Akhenaten.

- C6. Helck, Wolfgang. "Amarna-Probleme," CdE 44 (1969): 200-213.

The first part of the article presents a new theory on the death of Nefertiti.

- C7. Samson, Julia. "Royal Inscriptions from Amarna," CdE 48 (1973):243-250.

An illustrated analysis of royal inscriptions from the period in the Petrie Collection in view of the findings in the J.R. Harris articles on Nefertiti's coregency and possible succession to Akhenaten.

- C8. Smith, Ray W. "Computer Helps Scholars Re-create an Egyptian Temple," The National Geographic Magazine 138, no. 5 (1970):634-655.

Presents new findings from the Akhenaten Temple Project at Karnak which indicate a remarkably important position for Nefertiti with privileges of a goddess. Illustrations.

- C9. Wilson, John A. "Akh-en-Aton and Nefert-iti," JNES 32 (1973):235-241.

The second part of this article presents the case for the worship of Nefertiti as a goddess in the Amarna heresy.

Films

- C10. The Mystery of Nefertiti. London: British Broadcasting Corporation, 1973. 46 minutes, color.
- Ray Winfield Smith discusses the deification of Nefertiti as revealed in the re-creation of reliefs from the Akhenaten Temple Project at Karnak. A 16mm sound film format of this program is available for sale or rental from the Indiana University Audio-Visual Center, Bloomington, IN 47401.

D. Pathological Studies and the Occupant of Valley Tomb No. 55

Books

- D1. Aldred, Cyril. Akhenaten, Pharaoh of Egypt: A New Study. London: Thames and Hudson, 1968.
- Chapter 8 presents theories on the pathology of Akhenaten while chapter 9 comments on the controversy over the mummy in Tomb 55 in the Valley of the Kings.
- D2. Harris, James E., and Weeks, Kent R. X-Raying the Pharaohs. New York: Charles Scribner's Sons, 1973.
- Chapter 4 part 4 refers to several mummies connected with the Amarna Period. Chapter 4 part 5 discusses the pathology of Akhenaten and analyzes the remains from Tomb 55 as well as the mummy of Tutankhamen.

Journal Articles

- D3. Harris, J. R. "Nefernefruaten," Göttinger Miszellen 4 (1973):15-17.
- Discounts the theory that the remains in Tomb 55 are those of Smenkhkare due to insufficient evidence.
- D4. Harrison, R. G. "An Anatomical Examination of the Pharaonic Remains Purported to be Akhenaten," JEA 52 (1966): 95-119.
- Report from the analysis of the mummy from Tomb 55. Harrison believes it to be Smenkhkare. Plates include x-rays of the mummy.
- D5. Harrison, R. G.; Connolly, R. C.; and Abdalla, A. "Kinship of Smenkhkare and Tutankhamen Demonstrated Serologically," Nature (London) 224 (1969): 325-326.

The hypothetical fraternal relationship between the two pharaohs is strengthened by the findings: both belong to blood groups A2 and MN.

- D6. Helck, Wolfgang. "Amarna-Probleme," CdE 44 (1969): 200-213.
- The fourth part of the article treats the second burial of Smenkhkare.
- D7. Risse, Guenter B. "Pharaoh Akhenaten of Ancient Egypt: Controversies among Egyptologists and Physicians Regarding His Postulated Illness," Journal of the History of Medicine and Allied Sciences 26 (1971): 3-17.
- Presents the principal elements of the controversy and concludes that Amarna art is a reflection of a slightly exaggerated naturalism and that the remains in Tomb 55 are those of Smenkhkare. (AEB)
- D8. Wilson, John A. "Akh-en-Aton and Nefert-iti," JNES 32 (1973):235-241.
- The first part of the article attempts to strengthen the view that Akhenaten was in fact the father of the Amarna princesses. The author discounts the pathological theories which would necessarily indicate sterility from hypogonadism.

E. Art

Books

- E1. Ägyptische Kunst aus der Zeit des Königs Echnaton. Hamburg: Museum für Kunst und Gewerbe/Kunstgewerbe-Verein, 1965.
- An exposition catalog with preface by Lise Muller. (AEB)
- E2. Aldred, Cyril. Akhenaten and Nefertiti. New York: The Brooklyn Museum in association with the Viking Press, 1973.
- Contains principally plates, some in color, which present an extensive survey of Amarna art and sculpture from many museum collections with descriptive text. Includes a historical introduction and an extensive bibliography.
- E3. Anthes, Rudolf. Die Büste der Königin Nofretete, rev. ed. Berlin: Staatliche Museen Preussischer Kulturbesitz, Ägyptisches Museum, 1973.

Newly revised edition of the famous analysis of the Nefertiti bust in the Berlin Museum with large color plates. Also available in a new English edition as The Head of Queen Nofretete.

- E4. Cooney, John D. Amarna Reliefs from Hermopolis in American Collections. New York: The Brooklyn Museum, 1965.
- E5. Fazzini, Richard. Art From the Age of Akhenaten. Brooklyn: The Brooklyn Museum, 1973.
17 illustrations.
- E6. Fuscaldo, Perla. El Arte de El Amarna según Henri Frankfort. Buenos Aires: Universidad de Buenos Aires, 1967.
The author points out Frankfort's analytical approach to the study of Amarna art in contrast to evaluation based on general principles. (AEB)
- E7. Gardano, Giovanni. La Lettura del santuario di Aton nei rilievi della tomba di Meryra. Torino: Quaderni di Studio, 1968.
A description of the tomb of Meryra with illustrations from Norman Davies' classic work The Rock Tombs of El Amarna. (AEB)
- E8. Roeder, Günther. Amarna-Reliefs aus Hermopolis. Ausgrabungen der Deutschen Hermopolis-Expedition in Hermopolis 1929-1939. Vol. 2. Edited by R. Hanke. Hildesheim: Verlag Gebrüder Gerstenberg, 1969.
Published after the author's death, this book deals with the Amarna reliefs from Hermopolis and the German Hermopolis Expedition. (AEB)
- E9. Samson, Julia. Amarna, City of Akhenaten and Nefertiti. Introduction by H. S. Smith. London: Aris and Phillips, 1972.
Attempts to illustrate and discuss artworks from the site of Tell el-Amarna in the Petrie Museum. Includes a brief history and 56 illustrations, some in color.

Journal Articles

- E10. Aldred, Cyril. "The Foreign Gifts Offered to Pharaoh," JEA 56 (1970):105-116.
There is a brief reference to the tribute-scenes found on tomb walls at Tell el Amarna.

- E11. Clère, J. J. "Nouveaux fragments de scènes du jubilé d'Aménophis IV," Revue d'Egyptologie 20 (1968): 51-54.
An analysis of two fragments in the Louvre. (AEB)
- E12. Cooney, John D. "Amarna Art in the Cleveland Museum," Bull. of the Cleveland Museum of Art 55 (1968): 2-17.
Contains 17 illustrations with one in color on the cover.
- E13. Desroches-Noblecourt, Christiane. "Un Buste monumental d'Aménophis IV. Don prestigieux de l'Egypte à la France," Revue du Louvre et des musées de France 22 (1972):239-250.
- E14. ———. "La Statue colossale fragmentaire d'Aménophis IV offerte par l'Egypte à la France," Monuments et mémoires publiés par l'Académie des Inscriptions et Belles-Lettres (Fondation Eugène Piot) 59 (1974): 1-44.
6 figures, 28 illustrations, 1 color plate.
- E15. Fazzini, Richard. "Art from the Age of Akhenaten," Archaeology 26 (1973):298-302.
A discussion of Amarna art and its possible implications. 3 color illustrations and some black and white.
- E16. Gerhardt, K. "Waren die Köpfchen der Echnaton-Töchter künstlich deformiert?" ZÄS 94 (1967):50-62.
- E17. Habachi, Labib. "Varia from the Reign of King Akhenaten," MDAIK 20 (1965):70-72.
- E18. Hornung, E. "Gedanken zur Kunst der Amarnazeit," ZÄS 97 (1971):74-78.
- E19. Matthieu, Militza E. "Amarnskiye portrety," Trudy Gosudarstvennogo Ermitazha 10 (1969):18-41.
[Amarna Portraits] With notes in English. Illustrated. (AEB)
- E20. Nims, Charles F. "Transition from the Traditional to the New Style of Wall Relief under Amenhotep IV," JNES 32 (1973):181-187.
A discussion of the painted funeral scenes from the tomb of Ramose showing mixed styles.

- E21. Samson, Julia. "Amarna Crowns and Wigs; unpublished pieces from statues and inlays in the Petrie Collection at University College, London," JEA 59 (1973):47-59.
- An analysis of crowns and wigs of this period through pieces from composite statues and statuettes. Includes illustrations and black and white plates.
- E22. Simpson, William Kelly. "A Commemorative Scarab of Amenophis III of the Irrigation Basin/Lake Series from the Levant in the Museum of Fine Arts, Boston, and Remarks on Two Other Commemorative Scarabs," JEA 60 (1974):140-141.
- Includes comment on a ceremonial scarab of Amenhotep IV with the titulary of the king and his queen, Nefertiti. Illustrated.
- E23. Stewart, H. M. "A Monument with Amarna Traits," Bull. Instit. Arch., London 7 (1968):85-87.
- E24. Winter, E. "Ein neuer Echnaton-Kopf im Kester-Museum, Hannover," Afo 24 (1973):147-148.

Includes a black and white illustration.

Magazine Articles

- E25. Desroches-Noblecourt, Christiane. "Pour remercier la France de son oeuvre de sauvegarde en Nubie, l'Egypte lui offre un pharaon," Connaissance des arts, November 1972, pp. 96-97.
- E26. Ertman, E. L. "The Cap-Crown of Nefertiti: Its Function and Probable Origin," Newsletter ARCE, Fall 1974, pp. 26-27.
- Abstract of a paper presented at the 1974 Annual Meeting of the ARCE.
- E27. Hochfield, Sylvia. "Revolutionary Art of the Sun King of Egypt," Art News, October 1973, pp. 34-37.

F. Excavations and the Akhenaten Temple Project

Journal Articles

- F1. Assmann, Jan. "Palast oder Tempel? Überlegungen zur Architektur und Topographie von Amarna," JNES 31 (1972):143-155.

Disagrees with the Uphill article (F12) that

- the "State Apartments" are the Great Temple of the Aten at Amarna.
- F2. Daniel, L. "Reconstitution d'une paroi du temple d'Aton à Karnak," Kêmi 21 (1971):151-154.
- F3. Hassan, S., and Bakry, K. "Akhenaten at Heliopolis," CdE 47 (1972):55-67.
- Study of Amarna art and structures at Heliopolis.
- F4. Helck, Wolfgang. "Zur Opferliste Amenophis' IV," JEA 59 (1973):95-99.
- Comments on the Sa'ad-Manniche article (F9).
- F5. Holthoer, R. "Two Inscribed Akhenaten Blocks from el-Ashmunein," Studia Orientalia (Helsinki) 43 (1972):3-8.
- F6. Redford, Donald B. "Studies on Akhenaten at Thebes: I. A Report on the Work of the Akhenaten Temple Project of the University Museum, University of Pennsylvania," JARCE 10 (1973):77-94.
- F7. Sa'ad, Ramadan. "New Light on Akhenaten's Temple at Thebes," MDAIK 22 (1967):64-67.
- F8. ———. "Les Travaux d'Aménophis IV au IIIe pylône du temple d'Amon Re' à Karnak," Kêmi 20 (1970):187-193.
- F9. Sa'ad, Ramadan, and Manniche, L. "Unique Offering List of Amenophis IV Recently Found at Karnak," JEA 57 (1971):70-72.
- Hieroglyphic text is shown in both its original and in transcription for ease of reading.
- F10. Smith, Ray W. "Computer Helps Scholars Re-create an Egyptian Temple," The National Geographic Magazine 138, no. 5 (1970):634-655.
- Explains the use of computers by the Akhenaten Temple Project at Karnak. Many color illustrations.
- F11. ———. "Use of Electronic Computers in Egyptology," Bull. de l'Institut d'Egypte 50 (1970):59-64.
- Explains the use of computers by the Akhenaten Temple Project of the University Museum, University of Pennsylvania.
- F12. Uphill, E. P. "The Per Aten at Amarna," JNES 29 (1970):151-166.

Supports the view that the "State Apartments" of the Amarna palace might have been the Great Temple of the Aten. Illustrations.

Magazine Articles

- F13. Redford, Donald B. "The Akhenaten Temple Project of the University Museum, Philadelphia," Newsletter ARCE, Fall 1973, pp. 11-15.

From the Progress Report for 1972-73.

- F14. _____. "Report on the Work of the Akhenaten Temple Project, 1974," Newsletter ARCE, Fall 1974, p. 33.

Abstract of a paper presented at the 1974 Annual Meeting of the ARCE.

- F15. Smith, Ray W. "The Akhenaten Temple Project," Expedition, Fall 1967, pp. 24-32.

A description of the project of the University Museum, University of Pennsylvania.

Films

- F16. The Mystery of Nefertiti. London: British Broadcasting Corporation, 1973. 46 minutes, color.

Ray Winfield Smith explains the computerized recreation of the Temple of the Aten at Karnak by the Akhenaten Temple Project of the University Museum, University of Pennsylvania. A 16mm sound film format of this program is available for sale or rental from the Indiana University Audio-Visual Center, Bloomington, IN 47401.

G. The Amarna Letters

Books

- G1. Aldred, Cyril. Akhenaten, Pharaoh of Egypt: A New Study. London: Thames and Hudson, 1968.

Chapter 11 presents background information about the Amarna Letters.

Journal Articles

- G2. Gevirtz, Stanley. "Evidence of Conjugational Variation in the Parallelization of Selfsame Verbs in the Amarna Letters," JNES 32 (1973):99-104.

- G3. Liverani, Mario. "Contrasti e confluenze di concezioni politiche nell'età di el-Amarna," Revue d'Assyriologie 66 (1967):1-18.

The author describes the events in Syro-Palestine during the Amarna Period as reflected in the Amarna letters. (AEB)

Special Articles

- G4. Bruce, F. F. "Tell El-Amarna," in Archaeology and Old Testament Study. Jubilee Volume of the Society for Old Testament Study 1917-1967, pp. 3-20. Edited by D. Winton Thomas. Oxford: Clarendon Press, 1967.

General article about the Amarna tablets and the Habiru. Includes a select bibliography.

Fascicles

- G5. Albright, William Foxwell. "The Amarna Letters from Palestine, Syria, the Philistines, and Phoenicia," Cambridge Ancient History, rev. ed., fasc. 51. Cambridge: Cambridge University Press, 1971.

Contains an extensive bibliography.

Author Index

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- Harrison, R. G.: ("An Anatomical Examination of the Pharaonic Remains...") D4; ("Kinship of Smenkhkare and Tutankhamen...") D5
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SOCIETY AND STRESS:
CRISES, DISORDERS, AND DISASTERS IN
MAMLUK EGYPT

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In the period between 1250 and 1517 A.D., Egyptian society experienced a variety of disorders and disasters the negative effects of which were manifested in several ways. This essay, which is based upon an examination of manuscript and published sources, is a summary of the nature and results of these disasters.¹ I have endeavored in particular to determine, insofar as possible, the reaction of the common people of Mamluk Egypt to these disruptive phenomena. This study will, I hope, contribute not only to a better understanding of the quality of life in later medieval Egypt, but also provide general insight into human reaction to stress.

The causes of difficulties and stress in Mamluk Egypt were manifold but can be reduced essentially to two broad categories, disasters caused by man and those deemed "acts of God." Obviously such a classification has its defects (e.g. fires may be arson or the result of lightning,) but it does have the merit of providing a broadly operational frame of reference. The man-made troubles can, of course, be further subdivided.

In the first place, it can be argued that many of the disorders of the period were inherent in the very structure of Mamluk society. The presence of factions of retainers entailed political rivalries which resulted in upheaval and violence. The difficulty was intensified when the Sultans were weak and, more importantly, in the period of Mamluk decline. Lack of discipline was a frequent problem, while the infamous faction fights were doubly destructive. Not only did they cause immediate damage to life and property, but they also compounded the disaster since they encouraged the rabble and the disaffected to loot at random, pay off old scores, and prey upon law-abiding citizens.

One of the most bitter faction fights was that between the Mintāshis and the Nāsiris in 1389-90, but there were others of significance, e.g. that of 1501 in which markets in Cairo were plundered and burned.² The faction fight of 1497 resulted in a number of outrageous incidents, including the pillaging of shrines and mausolea and the theft of clothes from people in the streets.³ Mutinies and revolts among the factions also contributed to the discomfiture and hardships of the citizenry. When the rabble, especially the "Ḥarāfīsh", joined the fray, the result was virtual anarchy.

Another feature of the organization of Mamluk society, the institution of slavery, was potentially dangerous. There were a number of occasions on which the slaves engaged in bloody fights in the streets of Cairo. Unfortunately, the casualties were not confined to the ranks of the offenders. In one such disturbance, a veterinarian is said to have been killed.⁴

Another segment of the society of Mamluk Egypt, the Bedouin, made their contribution to anarchy and unrest. There are numerous instances of Bedouin violence against the peasants and even townsmen in the period between 1250 and 1517. In 1347, the Bedouin engaged in raids during the course of which they killed peasants and stole crops. In 1475, a number of people lost their lives in a raid on Giza, while only a few years earlier (1472) the people of the Husayniyya district of Cairo had their shops pillaged by Bedouin raiders.⁵

Other problems stemmed from aberrations or excesses rather than the form of Mamluk social organization. Most of these excesses were the work of the Mamluk troops, especially in the last days of Mamluk political power. In 1483 Mamluks were on the verge of burning the Cairo market areas because some merchants had given testimony against a Mamluk. In that same year, Mamluks are said to have stolen goods from both shops and homes. Two years later (1485), Mamluk recruits seized animals used for work by the populace, causing mills and shops to close and thereby depriving the people of bread.⁶

Criminals also bore some responsibility for the loss of lives and goods in Mamluk Egypt. Al-Mufaddal ibn Abi Fadail reports that bandits committed excesses in northern Cairo in 1263. In 1328, two bandits, one named Salim, were captured by the authorities, but not before they had stolen a number of garments and turbans. In 1486, brigands attacked the Bab al-Shariyya market, pillaging a number of shops.⁷

The activities of the Mamluk leaders and officials were at times little more beneficial than those of the criminals. There is some indication that sultans manipulated coinage, bringing about, unintentionally no doubt, price rises injurious to the population. The Amirs were the perpetrators of a more serious offense, hoarding with the intention of driving up prices. Finally, there were recurrent complaints that Muhtasibs (market inspectors) caused price rises and food shortages.⁸

The precariousness of life in Mamluk Egypt was only intensified by a host of natural disasters and catastrophes which occurred between 1250 and 1517. The "acts of God" were not infrequent, and the most cursory glance at the works of Maqrizi will give some indication of their impact. The most common and least controllable source of devastation or loss was the weather.

There were frequent and various weather irregularities

in the Mamluk period. Rain, surprisingly enough, was not a negligible factor in these disturbances. In the early 1290's there were great rains in Egypt which "ruined" many places. In 1298 many houses were destroyed by a hard rain, while in 1340, a rain damaged fabrics in shops and drowned animals in the countryside. Crop damage was the most common effect of heavy rain, as in Upper Egypt in 1373.⁹

The reverse side of the coin here, of course, was drought. Droughts had an obvious impact on the food supply. The shortages and high prices resulting from drought were especially sinister for the masses of people. One of the more important droughts of the entire period took place in the year 1304, occurring both in Egypt and Syria.¹⁰

Cold weather was a major source of trouble for the Egyptians in the late medieval period. In the first place, it caused sickness and epidemic, e.g. influenza-like diseases, which could in turn cause death. Furthermore, severe or unusual cold led to the loss of animals and crops, e.g. in 1280, crops were ruined by cold weather.¹¹ In these instances, resultant food shortages caused malnutrition and lowered resistance to disease.

Intense heat had its part in the trouble of Egyptians. Aside from its obvious effects upon human beings and animals, it also had an impact upon the population's food supply. In the year 1327, the heat was extremely intense, and it is reported that crops were damaged as a result of this.¹²

The wind was yet another source of difficulty. Wind damage caused loss of life and property on several occasions in Mamluk times. In 1268, it is reported that a wind storm caused the sinking of more than 200 boats on the Nile. No figures are given, but the loss of life and goods must have been substantial. In 1323, wind storms hit Akhmim and Asyut, resulting in the deaths of many people and animals. In 1422, winds destroyed a number of trees, including acacia, sycamore and palms.¹³

Hail was a less frequent but equally destructive element in the weather picture of the period. Anyone at all familiar with agrarian life knows the damaging effect of hail. In 1323, there was a storm with hail in the vicinity of Alexandria, and indications are that some loss was incurred by the inhabitants of the area.¹⁴

Those even remotely familiar with the history of Egypt, in antiquity or in Islamic times, know how crucial a role the Nile has played in the life of the country. The water and alluvial soil deposited in the annual flood made life possible. What is equally true is that the river could and often did exert a negative and destructive force upon the land. The floods were at times too high and caused loss of property and deaths

by drowning. A more common occurrence was the failure of the river to flood sufficiently or for a long enough period. The almost instantaneous result was a sharp rise in the price of agricultural commodities and, hence, food. There would be shortages or the absence of food in shops, followed usually by famine and epidemic or plague. One can find in the sources any number of examples of the erratic behaviour of the river, e.g. the river stopped rising both 1338 and 1350 with resultant food shortages.¹⁵

Famine, often linked with the action of the river, was one of the most acute problems of Mamluk Egypt. Its pernicious effects could be felt in several ways. First of all, it could cause death directly as a result of starvation. It also worked indirectly, however, insofar as it led to lowered resistance and greater vulnerability to disease, as well as death or sickness caused by the ghastly expedients to which individuals turned in order to eat.¹⁶ Famines were not always the work of the river; there were occasions when they resulted from price and commodity manipulation on the part of the officials. Famine might also be caused by such things as epidemic among animals, which resulted in meat shortage, probably not that significant in terms of large numbers of people. Of considerable more importance, however, such epidemics caused shortages of other foodstuffs, due to lack of motive power for plow, mill, and irrigation works.

Famines not seldom created another of the horrors of Mamluk times-plague or epidemic. The important work with regard at least to the bubonic plague has been done by Professor Michael Dols, whose work I have used.¹⁷ The most deadly and obvious siege of plague was the Black Death pandemic of 1348-49, the physical and psychological effects of which Dols has ably delineated. It should be kept in mind that there were numerous other epidemics which haunted Mamluk Egypt. In the Spring of 1484, for example, there was a dysentery epidemic of considerable severity.¹⁸ Numerous deaths resulted from all of these outbreaks, especially among infants, Mamluks, Black slaves, young female slaves, and foreigners. Many artisans, workers, and peasants must also have fallen victim, but, with some exceptions, the sources are not precise here.

Aside from the obvious results of the plagues, economic standstill was probably one of the overwhelming effects. This could only intensify suffering, since it entailed a shortage of foodstuffs and an absence of food sellers, thereby causing hunger and malnutrition which meant the spread or worsening of disease. One may argue, also, that epidemic was one of the prime causes of psychological stress which had in all probability its own pernicious effect upon the population.

Although famine and epidemic were clearly the worst disasters afflicting the people of Mamluk times, there were other sources of destruction and loss. There were, for instance,

earthquakes which caused devastation and loss of life. In 1302, one of the most severe earthquakes in Egyptian history did extensive damage to Alexandria. Many buildings were destroyed in that city, especially minarets on mosques. Supposedly the Nile came out of its banks, and something resembling a tidal wave hit Alexandria. Many people died in the rubble.¹⁹ There were a number of other shocks in the Mamluk period, but apparently none as severe as this one. Aside from property damage and loss of life, another negative result of these earthquakes was terror and insecurity wrought among the general population.

A more oblique, less spectacular disaster of Mamluk Egypt was the destruction of food crops by pests. In the year 1295, al-Ayni reports that there was an influx of rats which did so much damage that the crops yielded very little in that year.²⁰ In the year 1437, locusts ravaged the food crops of the livestock with the result that an epidemic among the animals deprived the people of meat, animal power for mills and irrigation works, as well as transportation. Worms also did their part in the destruction of commodities, ravaging the wheat and barley crops of 1427.²¹

Finally, a disaster which might result from human action or "acts of God," fire, further contributed to the distress of Mamluk society. Fires did particular damage in Cairo. In 1261-62, conflagrations were frequent in various sections of Cairo. In 1321, in the course of anti-Christian riots, fires destroyed many houses in Cairo, leading many people to believe that the Resurrection had come. In 1378, a severe fire in the Bāb Zuwayla area consumed many shops. There were fires in other cities. In 1433, Damietta experienced a severe storm in which numerous fires were started by lightning.²²

The effects of all these disasters and upheavals were not negligible. Urban and rural violence meant loss of life and destruction of property. Those not touched directly suffered, nevertheless, in a secondary fashion. Crop destruction affected the urban population by depriving them of food or goods used in crafts. Official malfeasance meant shortage, hunger, and possible economic standstill. Natural disasters resulted in the damage of crops, damage of trade commodities (cloth, for instance), which brought about disruption of economic life as well as death or starvation. Famines and epidemics meant loss of life, uncalculated misery, and general dislocation. All of this emerges clearly from an examination of the relevant source materials.

A much less tangible but equally important effect may be detected from a close reading of the sources. Psychological stress appears to have been a major offspring of these disorders and disasters. There are numerous notices of reactions of terror, unease, and insecurity in the face of weather disasters, fighting, and disorders in the urban areas, earthquakes, and epidemics.²³

The evidence is by no means clear, but it appears that these fears and feelings of insecurity manifested themselves in religious form. Not infrequently, when the Nile stopped rising at flood time, the people would pray in the mosques or even go out to the desert imploring God to provide relief. It is reported that during a severe wind storm of 1323 the people asked God for mercy.²⁴ There is also evidence to the effect that the 'Ulamā' prayed for relief from epidemic or plague. Ibn al-Wardī, in his treatise on the Black Death, prayed that God would spare the people from the dread disease.²⁵

It may be argued that these religious reactions took, at least at times, the form of eschatological or heretical ideas. A prime example of this occurred on April 4, 1438, when it was rumored that everyone was to die on this day and that the Resurrection would then take place.²⁶ In the terrible earthquake of 1302, it is reported that the people believed that the Resurrection was at hand.²⁷ Similar feelings are mentioned in connection with the great fire in Cairo in 1321.²⁸ In one case, one may posit a connection between this psychological undercurrent and millenarism. In the year 1301, a man appeared in Cairo claiming to be the Mahdī from the lineage of al-Husayn ibn 'Alī. He further maintained that he had been sent as a warner or admonisher to the people.²⁹ The sources yield extremely little information about the activities of this individual, but one may infer that his teachings did not fall on entirely deaf ears. Another religious movement which may have been connected with disaster or disorder was the slave revolt of 1259. In that year, an individual named 'Alī al-Kūrānī, ostensibly an 'Alid and a Ṣūfī, led a rebellion among the slaves of Cairo, which ended in the execution of the participants. What is of special interest is that the revolt was purportedly in the name of 'Alī ibn Abī Tālib.³⁰ Then in the year 1416, a man appeared in Egypt claiming that he had ascended to Heaven, where he had spoken to God. The sources report that many Egyptians flocked to him!³¹ In 1461, a group of "Zindīqs" arose in one village, one of whom claimed the gift of prophecy, while a more ambitious individual arrogated divinity to himself. They apparently enjoyed the support of a number of followers.³²

Most of these heretical or religious extremist groups cannot be directly linked with particular disasters. What can be argued, however, is that the disasters and troubles contributed to the formation of a substratum of stress, fear, and insecurity among at least some of the population. When unscrupulous or zealous individuals appeared with special or extravagant religious claims, there was a reservoir of support which they could tap.

Notes

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²Ibn al-Furāt, Tārīkh al-Duwal wa al-Mulūk, IX, Pt. 1. (Beirut, 1936), 66; Ibn al-Himṣī, Hawādith al-Zamān wa Wafayāt al-Shuyūkh al-Aqrān, Arab League Institute of Arabic Manuscripts Ms., 222 Tārīkh, yr. 907.

³Ibn Iyās, Histoire des Mamlouks Circassiens, vol. II trans. by Gaston Wiet (Paris, 1945), 406.

⁴Ibid., 227.

⁵Ibid., 79; Ibn Iyās, Badā'ī al-Zuhūr fī Waqā'ī al-Duhūr, V, Pt. 3 (Wiesbaden, 1963), 105; al-Maqrīzī, al-Sulūk li Ma'rifat Duwal al-Mulūk, II, Pt. 3 (Cairo, 1958), 728.

⁶Ibn Iyās, Histoire, 223, 245.

⁷al-Mufaḍḍal ibn Abī al-Faḍā'il, Histoire des Sultans Mamlouks, ed. and trans. E. Blochet, Patrologia Orientalis, XII (Paris, 1919), 472; Samīra Kortantamer, Ägypten und Syrien zwischen 1317 und 1341 in der Chroniken des Mufaḍḍal ibn Abī-Faḍā'il (Freiburg, 1973), Arabic Text, 43; Ibn Iyās, Histoire, 256.

⁸al-Maqrīzī, Sulūk, II, Pt. 2, 394-395; Sakhāwī, al-Tibr al-Masbūk fī Dhayl al-Sulūk (Cairo, 1053 H.), 259-260.

⁹Jazarī, Jawāhir al-Sulūk fī Khulafā' wa al-Mulūk, Dār al-Kutub Ms. 7575 H., 162; al-Aynī, Iqd al-Jumān fī Tārīkh Ahl al-Zamān, Dār al-Kutub Ms. 8203 H., XXIII, 322; Kortantamer, Ägypten, Arabic Text, 104.

¹⁰al-Aynī, Iqd, XXIV, 17.

¹¹Ibn Shākir al-Kutubī, Uyūn al-Tawārīkh, Dār al-Kutub Ms. Tārīkh 1497, II, 217.

¹²al-Maqrīzī, Sulūk, II, Pt. 1, 300.

¹³Ibn Shākir al-Kutubī, Uyūn, I, 217; al-Maqrīzī, Sulūk, II, Pt. 1, 257; Idem., IV, Pt. 2, 635.

¹⁴al-Aynī, Iqd, XXV, 324.

¹⁵Alī Pasha Mubārak, al-Khiṭaṭ al-Jadīda al-Tawfiyya, XVIII (Būlāq, 1306 H.), 59-60.

¹⁶ During the famine of 1294-95, people ate dogs and cats, among other things. Ibn al-Dawādārī, al-Durrat al-Zakīyat fī Akhbār al-Dawlat al-Turkiyyat, VIII (Cairo, 1971), 364.

¹⁷ Michael W. Dols, The Black Death in the Middle East (Princeton University Ph.D. Dissertation, 1971).

¹⁸ Ibn Iyās, Histoire, 221.

¹⁹ Ibn al-Dawādārī, al-Durr al-Fākhīr fī Sīrat al-Malik al-Nāṣir, IX (Cairo, 1960), 100-102.

²⁰ al-Aynī, Iqd, XXIII, 263.

²¹ al-Maqrīzī, Sulūk, IV, Pt. 2, 766, 1046.

²² al-Suyūṭī, History of the Caliphs, trans. by H.S. Jarrett (Calcutta, 1881), 506; al-Maqrīzī, Sulūk, II, Pt. 1, 220-221; Ibn Duqmāq, al-Jawhar al-Thamīn fī Siyar al-Khulafā wa al-Salātīn, Dār al-Kutub Ms. Tārīkh Taymūr 1492, 144; al-Maqrīzī, Sulūk, IV, Pt. 2, 906.

²³ al-Aynī, Iqd, XXII, 109; al-Mufaḍḍal ibn Abī al-Faḍāil, Histoire, XII, 409; Ibn Taghrī Birdī, al-Nujūm al-Zāhira fī Mulūk Miṣr wa al-Qāhira, trans. by William Popper, University of California Publications in Semitic Philology, XVIII (Berkeley, 1958), 147; al-Aynī, Iqd, XXVIII, 75; Ibn Iyās, Histoire, 21.

²⁴ al-Aynī, Iqd, XXV, 362.

²⁵ Dols, Black Death, 269.

²⁶ Ibn Taghrī Birdī, Nujūm, Popper, XVIII, 149-150.

²⁷ al-Aynī, Iqd, XXIII, 559-560.

²⁸ al-Maqrīzī, Sulūk, II, Pt. 1, 220-221.

²⁹ al-Aynī, Iqd, XXIII, 496. The copyist has mistakenly written Muhtadī instead of Mahdī.

³⁰ Maqrīzī, Sulūk, I, Pt. 2, 440.

³¹ Ibn Iyās, Badāi' al-Zuhūr fī Waqāi' al-Duhūr, II (Wiesbaden, 1972), 28.

³² Ibn Taghrī Birdī, Hawādith al-Duhūr fī Madā al-Ayyām wa al-Shuhūr, University of California Publication in Semitic Philology, VIII, Pt. 3 (Berkeley, 1932), 419.

ACCUMULATION AND QUANTITATIVE ANALYSIS OF NUMISMATIC DATA FOR A STUDY OF MEDIAEVAL EGYPTIAN PRODUCTION OF GOLD COINAGE

(A resume of a presentation made by Prof. A.S. Ehrenkreutz on May 13, 1975, at the weekly colloquium of the American Research Center in Egypt)

In order to report on my present research activities in Cairo I have to begin with a few preliminary remarks explaining the nature of my current historical project. This project deals with economic history of mediaeval Egypt, more specifically with its monetary problems. Since the economy of the mediaeval Muslim empire depended on a sophisticated monetary system employing gold coinage as its basic official standard currency, the supply or availability of gold coins in circulation necessarily affected economic activities of the Near Eastern and Mediterranean population at various levels of its social organization. The supply of gold coinage was of special consequence in the sphere of prices and wages, a subject particularly relevant to the study of economic history. Especially interesting in this respect is the question of the monetary processes in Egypt since that area was involved in the major economic crises which the Mediterranean area went through because of the impact of the Crusades.

Because of a deplorable lack of textual sources of information an investigation of the mediaeval production of coinage has to depend on numismatic evidence. Here the "coin-die count" method offers means of speculative comparison of the annual output by different mints at different periods. This method calls for precise identification of coin-dies responsible for the design imprinted or impressed on the obverse and reverse of each single coin. This identification allows determination of the number of detectable dies employed in the production of examined coins belonging to one and the same mint-and-year series. Accurate identification and classification of coin-dies - the particular characteristics of which cannot sometimes be discerned without microscopic inspection - should be regarded as a normal descriptive procedure. To an historian the number of coin-dies in a homogeneous sample constitutes a better criterion of the level of production than assumptions based on the total number of specimens contained in such a sample. This point may be illustrated by means of the following hypothetical example: Let us assume that a tabulation of all surviving dīnārs specimens struck in A.H. 300 has revealed that there are 1,000 specimens from Baghdād and only 10 from Egypt. A close scrutiny of the Baghdādī specimens reveals that all of them were struck by only one and the same set of coin-dies. On the other hand the ten Egyptian specimens turn out to have been produced by ten different dies. In the light of this evidence one may postulate that in A.H. 300 the production of dīnārs by the mint of Egypt exceeded that of the mint of Baghdād.

As far as I know only three attempts have been made so far to determine the number of dies involved in the manufacture of Islamic coin series. Dr. George C. Miles examined 685 dirhams struck in A.H. 400 by the mint of Cordoba and produced some interesting statistics. 1) A seminar group at the University of Michigan carried out a preliminary inquiry using for that purpose catalog reproductions of silver and gold coins struck in pre-Abbāsid period. 2) Intrigued by the results yielded by that limited venture the same group embarked on a more ambitious heuristic project involving the task of photographing and re-examining about 2,000 dīnars struck by pre-Mamluk rulers of Egypt, and available in major numismatic collections of New York, London, Oxford, Copenhagen, Paris, Milan, Istanbul and Tunis.

It has become obvious that in order to accumulate larger samples for individual years the rich numismatic resources of the Islamic Art Museum of Cairo had to be included in that project. My present stay in Cairo involves the studying and photographing, with the generous assistance of Prof. Jere L. Bacharach, of Egyptian gold coins of the Tulunid, Ikhshīdīd, Fātimid and Ayyūbid dynasties, preserved in that museum. Although initially I ran into some resistance on the part of certain Museum officials, eventually - with a very decisive 'diplomatic' assistance of Prof. Hassanein Rabie of the University of Cairo - I established excellent relations with the same officials. Consequently, with the exception of Fātimid dīnars, I have secured the largest number of pictures of Islamic gold coins which has ever been obtained from that collection by a foreign visitor. For example, prior to this attempt our sample for A.H. 273 amounted to 8 specimens. Now it numbers 31 specimens. The sample for A.H. 342 rose from 3 to 12, that for A.H. 582, from 4 to 13, for A.H. 583, from 8 to 16, for A.H. 588, from 4 to 19, and for A.H. 589, from 7 to 26. The success of this phase of the project in question can hardly be denied.

- 1) G.C. Miles, "The Year 400 A.H./1009-1010 A.D. at the Mint of Cordoba," Numisma, 17 (1967), pp. 9-25.
- 2) "Early Islamic Mint Output," Journal of the Economic and Social History of the Orient, 9 (1966), pp. 212-241.

THE CENTER'S GUEST BOOK

The month of July saw the departure from Egypt of the Yale-Pennsylvania expedition at Giza under the direction of Dr. William Kelly Simpson and the arrival of the ARCE-sponsored expedition to Taposiris Magna, under the direction of Dr. Edward L. Ochsenchlag. Members of the Giza Expedition who called at the Center during July included Dr. Todd Y. Duff, Mr. Nicholas Thayer of the Boston Museum of Fine Arts and Miss Nancy S. Kendall of Boston, while members of the Taposiris

Magna expedition included Dr. Donald P. Hansen and Mr. Lonny Bier of the Institute of Fine Arts, N.Y.U., and Mr. Peter Dorman of the University of Chicago. Other visitors during July included Dr. George C. Seybolt of Boston University, Dr. Halim El Dabh of Kent State University, Miss Roberta S. Saperstein of N.Y.U., Dr. John D. Hoag of the University of Colorado at Boulder, and Professor Antonio Coprieno of the Egyptian Museum in Turin, Italy.

The first arrivals at the Center in August were Dr. and Mrs. James M. Robinson and Mrs. Charles Hedrick, who returned to continue work on the Nag Hammadi Codices project and to make a preliminary survey of the site in Middle Egypt. Dr. Richard P. Mitchell from the University of Michigan, the first to fill the newly-created position of Visiting Professor, arrived with his family. Dr. Jaroslav Stetkevych of the University of Chicago and Dr. Dimitri Gutas of Yale, accompanied by his family, were among the first ARCE Fellows for 1975-76 to arrive. Carol Bier of the Institute of Fine Arts at N.Y.U. joined her husband and other members of the ARCE-sponsored expedition at Taposiris Magna. Other visitors during August included Dr. Daniel M. Wayne of the University of Michigan, Dr. and Mrs. Douglas R. Connor of Howard, Mr. James K. Hoffmin of the University of Toronto, Dr. Irene Danneskiöld-Samsøe of Sweden, and Messers. Paul and J. Michael Harris of Cairo.

Our September visitors included Miss Donna Lee Bowen of Chicago University, Mr. Sidney Goldstein of the Corning Museum of Glass, Mr. Lewis E. MacNaughton of McKinney, Texas, Miss Henrietta Barnhart of La Platte, Maryland, Mr. Claude Albritton of Dallas Texas, and Mr. John H. Jackson of Dewey, Oklahoma. Miss Cathleen Keller of the University of California in Berkeley, an ARCE grant recipient, took up residence in Cairo. Visitors from the American University in Cairo included Mr. John T. Swanson, on a year abroad from Indiana University, Dr. Louis J. Cantori, on leave of absence from the University of Maryland, Miss Elizabeth Ames, with the CASA program, and Mrs. Safiya Shehata of the AUC Alumni Office. Dr. Waffiya Ezzi, Director of the Islamic Museum in Cairo, stopped in for assistance in arranging a trip to the U.S. on the invitation of the Metropolitan Museum. The New Assistant Minister to the American Churches in Cairo and Maadi, Mr. William Hill-Alto, accompanied by his wife, called. Dr. Walter Fairservis, Director of the ARCE-sponsored expedition at Hierakonpolis, accompanied by Miss Elizabeth J. Walters of the Institute of Fine Arts, N.Y.U., spent several days in Egypt to lay plans for resuming the excavations which, for the last seven years, have been closed by the Egyptian authorities for reasons of military security. Other visitors to the Center during September included Mr. Ahmed Darrage, Inspector of the Department of Antiquities, Miss Ann Stewart Anderson, an ARCE Affiliated Fellow from the Art Institute of Chicago, Mr. Harry Broley of Real Estate Research in Washington, D. C., Miss

Janice Backon of Magdalen College, Oxford, Mr. Ted Worth of Amphissa, Greece, Miss Magda Saleh of New York University, Miss Nancy Thomas of UCLA, Mr. Fred Anderegg from the University of Michigan and formerly with an ARCE-sponsored expedition to St. Catherine's Monastery, Miss Maureen Kaplan of Brandeis University, Mr. and Mrs. Ahmed Monasterly of Cairo and Mrs. Samira Abu Seif, also of Cairo.

MEMORIAL JAZZ COLLECTION AT USIS LIBRARY IN CAIRO
TO HONOR TOTO MISKETIAN

When Toto Misketian died in November 1974, some of his friends suggested that an appropriate memorial be established to which they could contribute. As many people know, Toto was an avid fan of American jazz music, knew a great deal about it, and had an excellent collection of records and tapes going back several decades. The collection was left to Mrs. Alice Service in the U. S. Embassy in Cairo. The collection is now with the U.S.I.S. and has been catalogued. It will be named for Toto and will be open to the public for use in the U.S.I.S. Library.

Toto's friends may contribute to a fund to be used to augment this memorial collection. Checks may be made out to ARCE (designated for the Misketian Memorial Jazz Collection) and sent to the Princeton office. The contributions will go for the purchase of additional records and tapes.

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Bridger, C.J.
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Brinton, Mrs. Jasper Y.
Brock, Edwin
Brodie, Paul M.
Brookner, Jonathan
Brooks, George A.
Brown, Carl L.
Brown, Lily M.
Brown, William E., Jr.
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Bryson, Dennis E.
Buresh, Rebecca F.
Burris, Janet L.
Burton, Virginia
Butterworth, Charles E.
Byrne, James MacGregor

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Callmer, Christian
Canaday, Frank H.
Canby, Jeanny V.
Cardon, Patrick D.
Carlson, Alan E.
Chase, A. Elizabeth
Choy, Ronald
Chryssostomidis, Marjorie
Clark, Sunny
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Cleveland, Ray L.
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Colescott, Robert H.
Congdon, Lenore Keene
Cooley, John K.
Cooney, John D.
Cooper, Alan H.
Cooper, Gregory L.
Costar, Mary L.
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Cowan, Ralph
Crecelius, Daniel
Cronander, Lawrence C.
Crowder, Yvonne
Cummins, Frank

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Davis, Sonya S.
Davis, Virginia Lee
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Deaton, John C.
DeBranganca, Miguel
DeGrassi, Leonard R.
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Delmege, James
DeMaeyer, Sylvia
Desroches-Noblecourt, Ch.
DeTreville, Diana F.
DeVries, Carl E.
Dimick, John
Dodd, Erica C.
Doll, Susan K.
Dolphin, Lambert T., Jr.
Dorman, John
Dorman, Peter F.
Drabickas, Marilyn
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Fiegenbaum, J.W.
Fier, Richard
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Fitzpatrick, Michael E.
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Flinchum, D.A.
Forbis, Judith L.
Fortner, Michael J.
Foster, J.L.
Foster, John L.
Foy, Michael J.
Frachiseur, Robt. M.III
Francis, Marianne Eaton
Fraser, Peter M.
Freed, Rita E.
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Freeman, Julie L.
Frick, Fay A.
Friedman, Florence M.

Galvin, Marianne
Gauvin, Joseph H.
Geyer, George B.
Gibbs, James A.
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Goelet, Ogden, Jr.
Goff, Beatrice L.
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Goldschmidt, Arthur, Jr.
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Gordan, Mrs. John D.
Gordon, Andrew H.
Grabar, Oleg
Grace, Virginia
Green, Betty L.
Greig, Angela
Grube, Ernst J.
Guiu, Rafael
Guralnick, Eleanor

Hale, Samuel W., Jr.
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Hamdani, Abbas
Hamilton, Ronald V.
Hanfmann, George M.A.
Hansen, Donald P.
Hanson, Diana
Hardee, Howard D.
Harris, James E.
Harris, Josephine M.
Harrison, Donald D.
Harrison, Joanne M.
Hart, Parker T.
Havlik, Edward E.
Haynes, Joyce L.

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Heasley, Herbert G.
Heiderer, Mary
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Hennoste, Katrin
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Hochberg, Rose
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Hodnick, Ruth
Hoerth, Alfred J.
Holm-Rasmussen, Torben
Holzer, Elizabeth A.
Horn, Siegfried H.
Horsley, Richard
Hughes, George R.
Hungerford, Bruce
Hunt, W.J.
Hunter, Frederick R.
Hurewitz, Jacob C.
Husselman, Elinor M.

Ingholt, Harald

Jachan, Christa
Jacquet, Helen
Janson, H.W.
Jenkins, Marilyn
Jick, Millicent F.
Johnson, George B.
Johnson, Janet H.
Johnson, Larry
Judson, Thomas

Kadish, Gerald E.
Kaiser, Werner
Kane, Carolyn
Kaplan, Maureen F.
Kase, Edward W.
Keene, Manuel D.
Keith, Jean L.
Kelley, Allyn
Kemp, Barry J.
Kempton, Joy
Kendall, Timothy
Kennedy, Raoul D.
Kickasola, Joseph N.
Killeen, Carolyn G.
King, David A.
Kitchen, Kenneth A.
Knopf, Carl-Werner
Koenen, Ludwig

Kooy, Craig A.
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Kramer, Marvin W.
Krashes, Laurence S.
Kricker, Karen
Kroeper, Karla M.
Kronebach, George W.
Krotkoff, George
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Kuhnke, Laverne J.

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Lambert, Nancy E.
Landau, David
Landy, Victoria
Lane, David C.
Lang, Mabel
Lannon, Barbara W.
Lattin, A. Floyd
Layton, Bentley
Lee, Rensselaer W.
Lee, Sherman E.
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Lesko, Leonard H.
Levine, Emanuel
Lewis, Guy
Lieberman, Pearl
Lichtheim, Miriam
Liddle, James B.
Liebling, Lynn
Liimatainen, Majory
Lilyquist, Christine
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Lippman, Kathryn
Littauer, Mary A.
Livingood, John
Logan, Thomas J.
Lombardi, Mario J.
Lorton, David
Loughborough, Lucie M.
Lupton, Carter
Lux, Linda M.

MacDonald, Christie
MacDonald, James A.
MacKay, Pierre A.
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Magnetti, Donald L.
Magnus, Gertrud
Mahdi, Muhsin
Maher, Jill A.
Maise, George
Malaspina, Helen S.

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 McBride, Lucia
 McDermut, Irene
 McHenry, William B.
 McHugh, William P.
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 Meijer, Bernadette
 Mellink, Machteld J.
 deMenil, J.
 Mertz, Barbara
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 Meyer, V.
 Miller, Cheryl L.
 Miller, William K.
 Millet, Nicholas B.
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 Millward, William G.
 Moeller, Walter O.
 Moisan, Michel
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 Mueller, Dieter
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 Murphy, M.
 Murphy, Ward Hall
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Naff, Thomas
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 Needler, Winifred
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 Newton, Colin George
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 Nolte, Richard H.
 Nord, Del
 Nourse, Deborah L.

O'Brien, Michael
 Ochsenschlager, Edward
 O'Connor, David
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 Olson, John L.

Parker, Richard A.
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 Peck, William H.
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 Peters, Francis E.
 Peterson, Enoch E.
 Petry, Carl F.
 Pettinato, Tony
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 Phillips, Wendell
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 Pitts, Elye L.
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 Porada, Edith
 Portnof, Nancy D.
 Posener, G.
 Prall, Margaret B.
 Price, Herschel C.
 Pritchard, Phil
 Pritchett, Merton T., Jr.
 Puraty, Peter

Ramsay, Robert T.
 Ramseth, Duane H.
 Ramsey, Donald L.
 Ray, John D.
 Reddy, James
 Redford, Donald B.
 Reid, Donald M.
 Reilly, Tom
 Remeczki, Paul
 Renninger, Jesse B.
 Reymond, Ralph D.
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 Ripley, Helen
 Ritchey, John S.
 Robinson, James M.
 Romano, James F.
 Rose, Cynthia A.
 Ruggiano, Joel
 Russmann, Edna R.
 Ruzicka, Carole

Saffer, Basil
 Sanger, J.W.
 Sauneron, M. Serge
 Scanlon, George T.
 Schaa, Burnam
 Schaden, Otto J.

Schiltz, Robert J.
 Schimmel, Norbert
 Schmidt, John D.
 Schoenle, Mark
 Schorger, William Davison
 Schrank, William J.
 Schulman, Alan R.
 Schulte, John D.
 Schwartz, M.D.
 Scott, Nora E.
 Semaan, Khalil I.
 Serlin, Babette B.
 Severns, Catherine M.
 Shaw, Stanford J.
 Sheikholeslami, Cynthia M.
 Sheldrick, Peter
 Shelton, Malcolm
 Shepherd, Dorothy, S.
 Sheridan, Ethel
 Shier, Louise A.
 Shinnie, P.L.
 Shrum, Sari
 Shubert, Steven B.
 Silverman, David P.
 Simpson, William K.
 Sims, Eleanor G.
 Skehan, Patrick W.
 Slack, Florence K.
 Sloan, Jenny
 Slocum, John J.
 Smith, Chandler S.
 Smith, Charles D.
 Smith, Judi K.
 Smith, Katharine D.
 Smith, Lewis L.
 Smith, Marian R.
 Smith, Susan M.
 Smith, Victoria
 Smolansky, Oles M.
 Sokoloff, Vladimir
 Sommer, Bill
 Spalinger, Anthony J.
 Staffa, Susan J.
 Stahl-Guinand, Berengere
 Stanforth, Jamie
 Stefanelli, Joseph J.
 Stein, Jonathan
 Stone, Donald K.
 Stumpf, David
 Suleiman, Michael W.
 Sullivan, Celeste
 Swift, Gustavus F., Jr.
 Sword, William

Tatreau, Georgya
 Taylor, Margaret J.
 Teeter, Emily
 Tesdell, Loren E.
 TeVelde, Herman
 Thayer, Virginia S.
 Thomas, Charles Crabbe
 Thomas, Elizabeth
 Thomas, Nancy
 Thompson, Deborah L.
 Thompson, Homer A.
 Thorpe, Janet D.
 Timko, Marrianne
 Tittsworth, David G.
 Trigger, Bruce G.
 Troy, Scott J.
 Tully, Alice
 Twarowski, T.E.

Ungar, Endre
 Upton, Joseph M.

Valley, George E., Jr.
 Valley, Mrs. George E. Jr.

VanSiclen, Charles C. III
 Van Vleck, Michael R.
 Verdery, Richard N.
 Viola, Lucien
 Viscusi-Condon, Virginia
 Voigt, Christian W.
 Voorhis, Patricia A.
 Vryonis, Speros, Jr.
 Vuglen, Stephen M.

Wagner, Herbert E.
 Walker, Beatrice
 Walker, Paul E.
 Wallace, Tommy
 Wangemann, Allen A.
 Ward, William A.
 Warner, Bruce
 Watkins, Sylvia
 Weber, Gladys C.
 Weeks, Kent R.
 Weems, Katherine L.
 Weinstein, James
 Weiss, Bernard
 Weitzmann, Kurt
 Wendell, Charles

Wente, Edward
 Werner, Edward K.
 Westervelt, Alice
 White, Claire D.
 White, John B.
 Williams, John Alden
 Williams, Ronald J.
 Willis, William H.
 Winder, R. Bayly
 Winter, Erich
 Wintermute, Orval
 Witte, Arnold
 Wood, Wendy
 Wright, T.W.
 Wuchitech, Mike
 Wyshak, Lillian W.

Yellin, Janice
 Young, Dwight W.

Zabkar, Louis V.
 Zelinka, Joan
 Ziadeh, Farhat

November, 1975

AMERICAN RESEARCH CENTER IN EGYPT

Incorporated

Minutes of Meeting of Members

November 14, 1975

The Annual Meeting of Members of the American Research Center in Egypt, Inc., was held in Shaffer Hall of The Johns Hopkins University at 9:45 A.M. on Friday, November 14, 1975.

Professor Hans Goedicke welcomed the members on behalf of Johns Hopkins University in its centennial year.

Professor Morroe Berger, President of the ARCE, was in the Chair. He welcomed the members and expressed ARCE's pleasure at meeting at this distinguished University. He thanked Professor Goedicke and Johns Hopkins for their hospitality.

The Chairman reported the deaths of two members, Edwin B. Allen and George C. Miles.

He reported an increase in individual membership from 367 members to 523 members in the past year.

Professor Berger introduced Dr. Paul E. Walker, the newly appointed Cairo Director who will assume his position about July 1, 1976. Dr. Walker is now Historian at the Smithsonian Institution; he completed his graduate work at the American University in Cairo and the University of Chicago.

The Chairman thanked Mr. John Dorman for long and faithful service in Cairo, stating that he has led the ARCE through many difficult times which we hope are now over.

Professor Berger referred to the recent relaxation of restrictions on archeological sites in Egypt, complementing the protocol signed last year between the ARCE and the Egyptian government sanctioning studies of Egyptian civilization in all periods.

The Chairman reported on money raising efforts for the year, including the forthcoming tour to be led by Dr. Charles Nims of the Oriental Institute, and solicitation of corporations. Recently, much effort has been directed toward reinstatement of the Smithsonian Foreign Currency Program appropriation. An attempt to establish an endowment for the Journal has been unsuccessful, but contributions may finance one issue in memory of the first Journal editor, Edward L. B. Terrace.

Cairo Director's Report

Appendix A

U. S. Director's Report

Appendix B

Bylaws Amendment

It was moved and seconded to amend the bylaws in accordance with the staff paper distributed to members prior to the meeting. The motion passed.

The amendments appear in Appendix C

Board of Governors

The Chairman read the names of individual members to be elected to the Board of Governors as submitted by the nominating committee. It was moved and seconded to elect the individuals named in the nominating committee's report. The motion passed. The list of the entire Board of Governors for 1975-76 appears in Appendix D.

Other Items of Business

The Chairman explained that the move of the Princeton office to the ORC Building on North Harrison Street had been approved by the Executive Committee. It was moved and seconded

that the members ratify the move. The motion passed.

Professor William Kelly Simpson announced the forthcoming International Conference of Egyptologists, October 2 to 10, 1976, the first of those which it has been proposed be held every three to five years on a regular basis. The International Congress of Orientalists which has been meeting every three years or so for the last hundred years, and which met most recently in Paris, has now been restructured to exclude many branches of learning including Egyptology. The Egyptologists present at that conference voted to set up their own organization and to attempt to arrange for the first conference. The success of the Penn-ARCE meeting in January, 1975 indicates that the conference would be indeed useful.

The three members of the Organizing Committee are Dr. Dietrich Wildung of Munich, Professor T. Sæve-Söderbergh of Uppsala, and Professor Simpson. The headquarters for the organization of the conference are in Munich, where Dr. Wildung has agreed to manage the various arrangements.

Professor Simpson noted further that fund raising efforts to allow American Egyptologists to attend the conference have met with little success (only a small amount has been promised by the ACLS), but efforts will continue.

The meeting was adjourned at 10:30 A.M.

Attest: Lily M. Brown
Lily M. Brown,
Secretary

December 22, 1975

APPENDIX A

CAIRO DIRECTOR'S REPORT

Those of you who haven't been in Cairo in the last few years would hardly recognize it today. It's a boom town.

When I checked in at the Cairo airport yesterday morning an hour and a half before flight time, I was already too late to get a window seat on the daily TWA flight to the States. I was lucky. There were a number of stand-by passengers who couldn't get aboard the plane.

Cairo is full of businessmen from all over the world, the tourist trade is booming, and the recent troubles in Lebanon have resulted in an influx of refugees from that country.

When one has lived in Cairo for a number of years he inevitably becomes involved in a number of organizations which reflect the growth of the metropolis. A few years ago the small American church in Cairo was struggling to cover maintenance costs, but today it has a sizable profit which it can devote to benevolence. Last year an American tourist, unable to find lodging and faced with the prospect of having to sit up all night in the lobby of one of the hotels, was suddenly seized with an acute attack of gastritis which took him to the Anglo-American Hospital. The following morning the gastritis disappeared as mysteriously as it had come, the patient paid his bill and left. Today every bed in the hospital is taken and only the most critical cases can be admitted. Three years ago, with only 68 pupils, it was a question whether the Schutz American School in Alexandria could afford to stay open. The enrollment today stands at 146, with 45 more pupils scheduled to arrive in January. At a meeting of the School Board last week it was decided not to accept more than 200 students during the current year.

The strain on the Cairo infrastructure is enormous. It is virtually impossible to make a phone call - even to get an outside line - after 10 o'clock in the morning. Despite the heavy traffic, taxis are difficult to find. An Egyptian friend of mine commented that last year, if you couldn't telephone to another office in Cairo, you could at least take a taxi and go in person. Even this is impossible today.

Housing is even more critical this year than in the past. The Semiramis Hotel has been closed, prior to its demolition, and it will be some years before the new Marriott, Hilton and Semiramis Hotels will be ready for occupancy. The houseboat Fostat, used last year for transients connected with the Center, is no longer available since it has become the residence of the Cairo Director, himself a victim of the housing shortage. But

if Cairo has been caught in the inflation, the situation to the north seems to be even worse, where a 32-mile strip of the Sinai Desert has recently been leased for 3 and one-half billion dollars, with maintenance costs of 10 million dollars a year to be paid by the tenants.

Four important political events during the last six months have further advanced Egypt's orientation toward the west and more particularly toward the States: the meeting between President Sadat and President Ford in Salzburg on June 1, the opening of the Suez Canal on June 5, the signing of the Sinai Agreement, and, most recently, President Sadat's visit to France, England, and the States, which received wide and enthusiastic coverage on the Egyptian radio and television.

The American Research Center has been extremely active in Egypt this past year. We currently have a program of sixteen Fellows, all of whom have received grants from the ARCE, as well as five Affiliated Fellows who are funded from other sources but who are included in the activities of the Center. Last Sunday we initiated this year's orientation program, which will consist of eight tours of historic sites and monuments in and around Cairo. We plan to start the Fellows' weekly seminars, in which each presents the project on which he is working, after the new year.

For the first time this year two new positions have been created: that of an American Visiting Professor, currently filled by Dr. Richard Mitchell of the University of Michigan and of an Egyptian Professor in Residence, filled by Dr. Hassanein Rabie of Cairo University. The experiment appears to be working well, with Dr. Mitchell coordinating and directing the research of the doctoral candidates while Dr. Rabie facilitates their access to source materials and to Egyptian scholars working in the same field. The research climate for the ARCE Fellows this year appears excellent, due partly to the improved political climate, partly to the signing of the ARCE proposal of June, 1974 and partly to the efforts of Dr. Rabie.

The ARCE has a busy archeological program this year. A new expedition, under the direction of Dr. Edward Ochsenhlager, excavated the Greco-Roman site at Taposiris Magna, on the Mediterranean during the summer months. The Epigraphic Survey Team at Chicago House began the 1975-76 season on October 15, under the direction of Dr. Kent Weeks. Dr. James M. Robinson will lead an archeological expedition for three weeks at Nag Hammadi in November-December, and in January. Dr. Donald Redford will resume his excavations at the site of the Temple of Akhenaten at Karnak. Recently the Egyptian authorities have approved the request of the ARCE to return to archeological sites at Mendes and at Hierakonpolis, where, for military reasons, excavations had been suspended on instructions from the Egyptian

authorities since 1967. Meanwhile, other projects such as the opening of the Luxor Museum, preparations for the excavation of the Temple of Mut and for the clearing of the Tomb of Ramses II, all under the direction of the Brooklyn Museum, appear to be making good progress. It seems unfortunate that as the security restrictions in Egypt are being lifted, congressional pressure threatens to curtail the availability of foreign currency in Egypt for purposes of archeology.

There are three problems relating to the ARCE which I feel should be resolved. First, I believe that all ARCE Fellows should somehow continue to be attached to the Center, that a group of loyal "alumni" could be developed, that when a former Fellow visited Cairo he could use the Center as his base of operations, and more junior Fellows could feel a professional association with the more Senior Fellows who have preceded them. This atmosphere could develop an elite group of scholars, already numbering well over a hundred, to whom the ARCE could look for support. Secondly, it is unfortunate that the Annual Meeting has become almost exclusively a meeting of Egyptologists, despite the fact that the Fellows are overwhelmingly Islamicists, social scientists and political scientists. Let me hasten to add that the Executive Committee is aware of this matter and has recommended that at the next meeting there be two programs running concurrently, one for the Egyptologists and one for "the rest." The Editor of the Journal is consciously soliciting articles in the field of Islamic history and political science to balance the contributions from the Egyptologists. Third, I feel it is important, if we are to continue to be effective, for the ARCE to purchase a Center which would be a separate facility with an adequate library, conference rooms, a lecture hall, offices, and rooms to accommodate transient scholars.

This year, I conducted my own limited expedition, a sondage in the hold of the houseboat Fostat. I dug down through the various strata left by previous expeditions which had inhabited the houseboat. Finally, reaching bedrock, I discovered the log of the Fostat on its last commercial trip to Damietta in 1947, in which was recorded the time it passed under the Bulac Bridge, the amount of fuel it carried and other pertinent details of its historic last trip. At the bottom of the page, printed as if it were an expected occurrence, was the item "Time lost on sandbars: 1 hour 35 minutes." During the last ten years, the ARCE has frequently lost time on sandbars. But, just as this is an expected hazzard in Egypt, we have always managed to back off and continue our journey. Our basic progress, despite the sandbars, has been forward.

The expression "Have a good day!" has reached Egypt. The television newscaster in English concludes his daily program with "and may you have a much better day tomorrow." It's a nice thought, although it implies that today has not been all it

might have been. My wish for you, and for the ARCE, is: "May you have an even better day tomorrow, day after tomorrow and in the years to come." Things seem to be pointing in that direction.

APPENDIX B

U.S.DIRECTOR'S REPORT

It is a pleasure to greet you once again and to thank those who took advantage of advance registration. 1974-5 was the busiest and in some ways the most heartening of recent years for ARCE. There are now 523 individual members against 367 last year. During the year 6 members resigned and 10 were dropped for non-payment of dues (a small percentage). The increase in membership was in response to a membership drive which included advertising in Archaeology and Smithsonian Magazine.

We again negotiated successfully with our good friends at the Smithsonian Institution and Bureau of Education and Cultural Affairs of the U.S. Department of State to make possible the program described by Mr. Dorman. The Smithsonian grant for the current year exceeds \$400,000 and the grant from CU is \$114,000 to provide for sixteen Research Fellows, the Visiting Professor, and the Scholar in Residence.

Following on the heels of the good news that the Egyptian Government has granted permission for work at the sites of Hierakonpolis and Mendes, was the bad news from our own House of Representatives that the SFCP had been eliminated from the Smithsonian appropriation. The likelihood, according to members of both Senate and House Subcommittees that the appropriation will be restored is strong, but action is still pending. (Since the meeting part of the appropriation has been restored.)

The Princeton office is moved, as you know, to the Opinion Research Corporation Building on North Harrison Street where we have a bright office with a beautiful view, campus-like surroundings and facilities, all for lower rent. We hope you will visit us when you're in the area.

Our budget was unbalanced last year by less than half the amount originally anticipated, due to larger income including individual gifts, and lower expenditures than planned. This year it will almost balance, thanks partly to the tour of Egypt from November 18 to December 5, led by Dr. Charles Nims and arranged by Crystal World Travel Service.

Highlight of my year was a visit to Egypt at the time

of the successful Egyptology Conference. To personally visit the Center also is invaluable in terms of meaningfulness of the work here. My husband and I enjoyed a trip to Upper Egypt where we visited Aswan, Abu Simbel, Philae, Luxor, Dendera and Abydos. The hospitality and professional guidance at Chicago House in Luxor was especially helpful.

I'll conclude with best wishes to all for a successful year.

APPENDIX C

BYLAWS AMENDMENTS

November 14, 1975

"ARTICLE IV, Section (5) now reads:

"Annual Meeting. The corporation shall hold annually a regular meeting of its members for the election of those members of the Board of Governors not appointed by Research Supporting Members, and for the transaction of general business, in MARCH or APRIL of each year. The next annual meeting following the meeting in November, 1975, shall be in March of April, 1977."

The remainder of the section is unchanged.

"ARTICLE V, Section (8) now reads:

"Board of Governors to Approve Annual Budget. The President, or person he designates, shall prepare and present to the Governors for their rejection, alteration or ratification, not later than ten (10) days prior to the annual meeting of the Board of Governors, a budget showing dollar anticipated receipts and expenditures for the fiscal year next beginning. In the event the Board of Governors fails to meet at the time of the annual meeting of members, the said budget shall be presented to the Executive Committee for its consideration and action."

The remainder of the section is unchanged.

"ARTICLE V, Section (9)

"The final sentence shall be deleted." (The sentence is "The limitation on the number of members of the Executive Committee to five shall come into effect with the annual meeting in 1970.")

"ARTICLE V, Section (10) now reads:

"Meetings of Board of Governors. The annual meeting of the

Board of Governors shall be held at the same place and within thirty-six hours following the adjournment of the annual meeting of members, for which written notice shall have been given to the Board members by the President or Secretary at least ten (10) days prior to the meeting. Included in the agenda of the meeting shall be the dollar budget specified in Section (8) above. Special meetings of the Board of Governors may be held at the call of the President, Treasurer or seven or more members of the Board of Governors by a written notice thereof signed by him or them or the Secretary and sent by mail to each member of the Board of Governors at his last known place of business or residence at least ten (10) days before the meeting or given to him personally in time to attend."

APPENDIX D

BOARD OF GOVERNORS
1975-76

Name	Representing	Research Supporting Member
Aziz S. Atiya		University of Utah
Klaus Baer		Oriental Institute
		University of Chicago
Morroe Berger		Princeton University
Donald P. Hansen		New York University
Jay C. Hurewitz		Columbia University
Leonard H. Lesko		University of California
		Berkeley
Muhsin Mahdi		Harvard University
Froelich Rainey		University Museum
		University of Pennsylvania
William D. Schorger		University of Michigan
Speros Vryonis, Jr.		University of California
		Los Angeles
Ronald J. Williams		University of Toronto

Individuals Elected by Individual Members

Name	Address
Richard Ettinghausen	Metropolitan Museum of Art and New York University
Hans Goedicke	Johns Hopkins University
Oleg Grabar	Fogg Museum of Art
	Harvard University
Gerald E. Kadish	State University of New York
	Binghamton
Christine Lilyquist	Metropolitan Museum of Art
Afaf L. Marsot	University of California
	Los Angeles
Nicholas B. Millet	Royal Ontario Museum

W. Kelly Simpson
(Vice-President)
John J. Slocum
John A. Wilson
R. Bayly Winder (Treasurer)
Farhat J. Ziadeh

Yale University and
Museum of Fine Arts, Boston
New York, N. Y.
Hightstown, N. J.
New York University
University of Washington

NOTES FROM PRINCETON

This unusually long Newsletter is a double issue, dated Fall 1975-Winter 1976. The quarterly schedule will prevail for most future (regular length) issues.

Publications of Interest

Ancient Egyptian Paintings, selected, copied, and described by Nina M. Davies with the editorial assistance of Alan H. Gardiner; The University of Chicago Press Chicago, Illinois MCMXXXVI
Special Publication of The Oriental Institute of The University of Chicago, James Henry Breasted, Editor, Thomas George Allen, Associate Editor

One hundred and four prints of Nina M. Cummings Davies's full-color paintings covering the entire range of dynastic history.

For a descriptive brochure of this volume you are invited to write to:

Mr. James Ertel, President
Aldus International Ltd.
P. O. Box 11803
Chicago, Illinois 60611

Jack A. Crabbs, Jr. "Politics, History and Culture in Nasser's Egypt," Vol. VI, No. 4 (October, 1975), pp. 386-420
International Journal of Middle Eastern Studies.
Result of research as an ARCE Fellow.

Newsletter articles are analyzed and indexed in the "Bulletin Signaletique Sciences Humaines" published by the Centre National de la Recherche Scientifique.

Position Available

The University of California, Berkeley anticipates an assistant professor position in Egyptology/Egyptian Archaeology beginning with the 1976-77 academic year.

Applicants are asked to send a full resume to Professor Leonard H. Lesko, Chairman of the Department of Near Eastern Studies, University of California, Berkeley 94720. Salary is dependent upon qualifications and experience. The University of California is an equal opportunity employer; minority and women candidates are urged to apply.

Summer Program

The Department of Near Eastern Languages and Civilizations and the Center for Middle Eastern Studies of the University of Chicago announce a summer program in Middle Eastern Studies to be held on the main quadrangles from June 21 to August 27.

Substantially reduced tuition will be available to students who register prior to March 31, 1976. A lesser reduction in tuition will be available to those who register after that date. For information concerning the program or for registration applications, write to the Center for Middle Eastern Studies, 5848 South University Avenue, Chicago, Illinois 60637.

Fellowship

Fellowships are offered for the academic year 1976-77 to full time graduate students from abroad desiring to pursue a masters degree at the American University in Cairo in Arabic Literature, Islamic History, Islamic Art and Architecture, Solid State Science, Sociology-Anthropology, English Literature, Teaching English as a Foreign Language, Development Economics, Mass Communication, or Management. (Those interested in intensive study of the Arabic Language should write for separate information.) Senior scholars in these fields (pre or post Ph.D.), whose research interests coincide with those of the University, are also eligible when special funds are available. Graduates of AUC and residents of Egypt are not eligible for these awards.

Fellowships are awarded for an initial period of one year, with the possibility of extension for no more than one additional year. Fellows are expected to be active members of the University academic community and may be given training assistance assignments comparable to those of local graduate fellows - 8-12 hours per week. Fellows must coordinate research plans and operations with the appropriate department and agree that material resulting from work at AUC will be published only in consultation with AUC.

Application and accompanying documents should be submitted not later than January 31, 1976. Awards will be announced in March, 1976.

For further information, catalog and application forms, please write to the Office of Scholarships and Fellowships, the American University in Cairo, at the most convenient address: 866 United Nations Plaza, New York, N. Y. 10017; or 113 Sharia Kasr El Aini, Cairo, Egypt.

Elections

The Board of Governors elected the following at their meeting on November 14, 1975:

President	Morroee Berger
Vice-President	William Kelly Simpson
Treasurer	R. Bayly Winder
Secretary and Assistant Treasurer, Princeton	Lily M. Brown
Assistant Treasurer, Cairo through June 30, 1976	John Dorman
Assistant Treasurer, Cairo Beginning July 1, 1976	Paul E. Walker

Executive Committee:

Gerald E. Kadish
Muhsin Mahdi
Ronald J. Williams
R. Bayly Winder
Farhat J. Ziadeh

The President and Vice-President are also members of the Executive Committee.

Study

Farhat Ziadeh is undertaking a study, supported by the Office of Education, DHEW, of the treatment of Egypt in school texts in the U.S.

President on Tour

Morroee Berger is touring the Middle East under State Department and USIA sponsorship, giving lectures in various countries, December, 1975 and January, 1976. He will be in Egypt January 15 to 21, 1976. In addition to giving lectures,

he will accompany a jazz concert tour led by Benny Carter and will conduct seminars with Mr. Carter in all the countries they visit, including Egypt. During the week in Egypt, it is expected that USIA in Cairo will open the Toto Misketian Memorial Collection of American Jazz, and that Mr. Carter, a good friend of Toto's, will participate in the ceremony.

Conference

On February 19 and 20, 1976, the University of Texas School of Law will sponsor a conference entitled "Transnational Economic Boycotts and Coercion." The conference, to be held on the University of Texas campus in Austin, will focus on two international problems: the oil embargo enforced by the Organization of Petroleum Exporting Countries and the current Arab boycott of American businesses dealing with Israel.

Registration fee for the conference is \$150 per person. Scholarships for part or all of the fee are available to educators, students, government officials, and representatives of non-profit organizations. For information, contact Professor Roy M. Mersky, University of Texas School of Law, Austin, Texas 78705.

مركز البحوث الأمريكية بمصر

٢ ميدان قصر الدوبارة جاردن سيتي

تليفون رقم ٣٣٠٥٢ - ٢٨٢٣٩ - القاهرة ج.م.ع.

